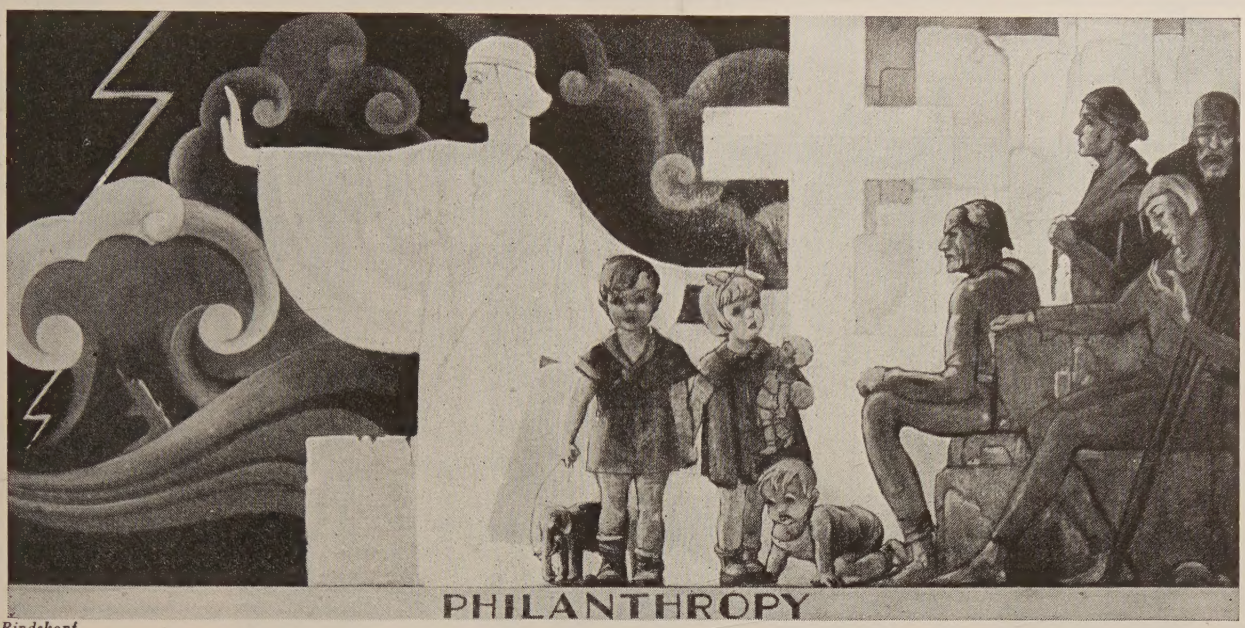

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A Mural in the Hall of Religion, A Century of Progress Exposition

International Journal of Religious Education

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Hugh S. Magill, *General Secretary*

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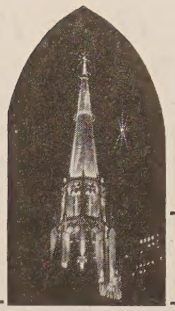
J. C. Allen

Century Photos

A window, opened wide and freely upon the need and joy of the world; a fork of vivid light, bringing anew into modern hearts a star that looked down upon an ancient city; a home life, revealing its quiet power and its self-effacing insight—these, symbols of the Christmas Spirit, exert their silent but mighty ministry when a child crystallizes the personal commitment of a self-chosen act into the permanent set of Christian character.

EDITORIAL



Education Moves On

WE human beings believe in education. From the dawn of intelligence ages ago on to next year's crop of candidates for Ph.D. degrees, one of man's few ceaseless quests has been for those things that he sums up under the words "getting an education."

For instance, in the United States from 1918 to 1928 the enrolment in the elementary grades alone increased by 12.4 per cent. This fact by itself is not so important. However, some further facts point it up. In grade one, there was a decrease of 3.5 per cent, and in grades two, three, and four, the increase was only from 5.5 to 8 per cent. In grade five, however, the gain was 14.4; in grade six, 22.1; in grade seven, 36.35; and in grade eight, 39.4 per cent. That is to say, the older the children the greater the increase in attendance, indicating a growing public conviction that an education is an indispensable part of life.

The years from 1928 to the present show a still greater total increase and also a greater tendency to a gain in the upper grades. For example, in 1920 only 9.8 per cent of those 18 to 20 years of age in Chicago were in school; in 1930 this percentage had nearly doubled, moving up to 18.2 per cent. The figures are equally impressive for those 16 and 17 years of age; the gain is from 29.1 per cent in school in 1920 to 57.8 per cent in 1930; the figure for the country as a whole for these years is almost the same, namely, 57.3.

Thus, one could go on piling figures upon figures to prove that the American people, along with those of other nations, have an increasing faith that education is a prime necessity for their children. That is true.

But what of it?

What does an education mean in our present age? What is its purpose?

There have been three main purposes in all our education. One, the older and earlier, was to prepare students to enter college, and we held to that tenaciously until we had sense enough to see that the vast majority of our high school graduates could never enter college. Then the second purpose came in to modify the first; we set out to train boys and girls for work, jobs, vocations. (Even though we called it training them for *life*, we really meant for work.) And so trade schools and schools of commerce began to turn out football teams alongside the other high schools; and nearly every high school put in courses in business at least, and in the trades if it could.

Now, a third purpose is coming along. For, are we not discovering that our present economic order has failed to provide jobs for those we have trained for them? And if they do get jobs, they often require no more skill than can be learned in three weeks in tending some semi-human machine. Thus, we say now our schools must train for *life*, real life, leisure time as well as work time, appreciation as well as the traditional college entrance, creative self-expression by hobbies as well as vocational skill.

So, another change comes over the schools, and over the world, just because the world itself has changed and compelled the schools to follow suit.

These are some of the factors that make every leader in Christian education also concerned about the schools of his community and of his country, no matter what it be, concerned about what they are doing and where they are going, for where they go has much to do with where humanity goes, and where religion goes, and what becomes of us all in this changing and troubled age.

Christmas Giving and Receiving

IT is more blessed to give than to receive, and it is very difficult to receive if one cannot give.

At this Christmas time there are millions who would like to give but have not the means. Some of them will squeeze out a few cents from an already over-taxed purse to provide a gift for a loved one, and will be the richer for it. Some will squander what little they have on worthless trinkets in order not to be outdone by those from whom they receive. But there will be many who can give nothing, even though some of them will receive from the hands of the more fortunate. Generous-hearted as they are, Christmas will bring sadness because they have no way of expressing their generosity. What can we do to help them make Christmas a time of abiding joy?

There is no person who cannot give something, and oftentimes the most valued gifts are the least costly in money. A visit to a shut-in, a personal message on a government card, a face-to-face expression of regard and good wishes, a telephone call on Christmas morning, a note of gratitude from children to parents—these are not costly, but how worth while they can be!

But there are those who have dwelt so long upon the blessings of giving that they know not how to receive. How hard it is to be a Christian receiver! How easy to be saddened, or even embittered, by receiving greater gifts than one can give! Those who expect much and are critical of what they receive do not yet understand that it is "more blessed to give than to receive." What can we do to help those who will receive more, in terms of money value, than they can give?

First, if it is more blessed to give than to receive, we are blessing the giver when we help him to find joy in giving. Only gracious receiving can measure up to that great principle laid down by the Master. Second, it is a good rule to mail "thank-you" notes within twenty-four hours after the gifts are opened. Third, it is a violation of the spirit of Christmas to begin to plan to "get even" with the person who has sent us more than we sent him.

It can be blessed both to give and to receive.

Is This a Political Youth Movement?

THE church is not alone in recognizing the strategic importance of enlisting and training future leadership among the youth of today. It so happened that the young people's convention of one of our major political parties in a certain state convened the same day and in the same town as the state convention of religious education. The political convention met in the hotel where the religious educational leaders were quartered. The delegates were evidently unconscious of our presence but we were, as the event proved, painfully conscious of theirs.

We watched them gather, fine looking young people, eager eyed, fun loving, and serious. We could have wished they might all have been coming for our own convention. Then we recognized some of their adult leaders, half drunken, blustering demagogues. The words are chosen with care and are accurate, as the writer waited thirty minutes behind one while he registered at the desk. The description can be verified by other witnesses.

The first object of the evening's program seemed to be to get as many as possible of the young people drunk, girls and boys alike. By ten o'clock the hotel lobby and corridors were a disgraceful spectacle of drunken hilarity and debauchery. The conduct and language were in marked contrast with those of a group of young people out for a good time. These young people had very evidently been taken in by a group of manipulators whose purposes could best be served when liquor flowed freely.

The carousal, including brawls leading to bloodshed, continued all night in the corridors and rooms of the hotel. Sleep was out of the question. An appeal to the hotel management revealed the fact that they were helpless. Such was the schooling which future political leaders were receiving in the conduct of political conventions!

This one involuntary and regrettable contact with an agency for the training of young politicians raises several questions which we share with *Journal* readers: Is this the sort of thing which is intended when a political party abandons national Prohibition, or is this the inevitable outcome regardless of better intentions? Is there a political youth movement expressing the progressive and creative convictions of youth, or is there just a clever manipulation of youth to preserve the status quo? Dare politicians trust party destinies to sober, clear-minded youth, or is clear thinking too risky? Is the church's youth program preparing a leadership which can wrest party control from such manipulation and lift political leadership into statesmanship?

Of course, the above episode is only one and we trust an exceptional incident. It would be repudiated and condemned by millions of members of the political party under whose name it was carried out. It is most unfortunate, however, that so frequently leadership is exerted by the worst element rather than the best in a party. It is tragic when youth is inducted into political life under such leadership.

The Need of the Hour

IN times of darkness and confusion the supreme need is light. The light of great ideals has been the saving force through all the centuries—richer in vitality than any race, more abiding than empires, more enduring than monuments of stone." Thus writes Dr. Joy Elmer Morgan in a recent issue of the *Journal of the National Education Association.* Church school workers should be interested, encouraged, and challenged by this public school leader's further declaration of belief in Christian idealism:

"Some nineteen hundred years ago Jesus Christ gave to mankind the greatest body of idealism the world has known. With none of the trappings of classroom, curriculum, grades, or degrees; in an age crushed with ignorance, superstition, brutality, and corruption—by the mere force of living and teaching—Christ started a new epoch; an epoch so significant that the calendar dates from his birth; so powerful that it has changed the whole course of human events; so beneficent that untold millions of men have been lifted higher in the scale of life.

"Is it not plain that what the world needs just now is a new devotion to great ideals? In statecraft, in business, in industry, in law, in the church, in science, or in teaching can anything be more intensely fruitful and practical than a renewed faith in the higher and finer things? We are all constantly facing situations where there is choice between the higher and the lower. It takes but a little commonsense and a will to choose the higher path. A little more faith, a little more idealism and the confusion of today may give way to the fairest dawn the world has seen."

I Believe in Human Society

An Article from the Creed of a Christian Educator

I believe in Human Society.

I believe that God created human beings for each other, knowing that in their inner natures it was not good for any of them to be completely alone.

I believe that in fellowship with others man has found his richest gifts, and that among them are these—

The security of comradeship in common dangers.
The joy of shared appreciations.
The thrill of companionship in group adventures.
The satisfaction of communal discoveries of truth.
The buttressing of group approval.
The comfort of the sacrifice of others with us in the faith of the martyrs.
The consolation of shared griefs.
The certainty of a common destiny.

I believe that even out of the tragedy of social strife man is slowly learning that the basic laws of brotherhood underlie our superficial cleavages of color, class, and creed.

I believe that in the awful counting house of War we human beings see, though dimly, that at last we all rise or fall together.

I believe that as a Christian teacher my supreme joy lies in guiding growing persons into the mysteries of social fellowship.

For I know that in so doing I am sharing with God in the patient and profound task of re-shaping the world.

I believe in Human Society.

Aims of Spiritual Living

IV. Attaining Power

By George Dahl*

THE dawn of the Christmas season finds us concerned with the ultimate goal of our quest—the attainment of spiritual power. When we examine the Gospel narratives of Jesus's birth, we are impressed with the sense of limitless power throbbing through them. Always there is the consciousness that divine energies, in comparison with which earthly powers and potentates are as naught, are being released. To Mary the angel announces, "The power of the Most High shall overshadow thee." In the Magnificat Mary exultantly sings, "He hath showed strength with his arm." Wondering shepherds receive tidings of a "Savior, who is Christ the Lord." The Wise Men from the east, acclaimed by Christian legend as three oriental rulers, inquire, "Where is he that is born King of the Jews?" Again before Herod they quote from Micah the prediction that out of Bethlehem was to come forth "a governor, who shall be shepherd of my people Israel." Thus in Bethlehem's lowly manger bed was born that first Christmas night a Sovereign who through loving service and supreme sacrifice was destined to show forth the irresistible might of the spirit.

Now, as then, the pressing need of a chaotic and bewildered world is for spiritual power. At bottom, the causes of our distress lie in the realm of the spirit. Before there can be any real or lasting recovery, there must come to many individuals a new access of moral and spiritual dynamic. Without this, quite vain will be the present high endeavor to build a civilization fairer and kindlier and juster than any that has yet been.

If we inquire as to the sources of the power foreshadowed in the Christmas stories, and later exemplified in Him who was then born, the answers are near at hand. Already in these studies we have thought about some of them. The consciousness of Pardon, the sense of a divine Presence, and the atmosphere of Peace—these are all alike both aims of spiritual living and sources of spiritual power. In addition, let us consider three other springs of divine energy.

1. *Intense conviction*, such as marked the life of Jesus, is a prime source of spiritual vitality and energy. And such conviction can be won by us all. Who, for example, has not found his assurance regarding things spiritual quickened by attendance upon a Rescue Mission or Salvation Army meeting? In these places one catches the infection of a genuine, not to say vehement, conviction, based on that most valid and persuasive of all evidence, namely, personal experience. Repeatedly the testimony rings out true and clear: "One thing I know, that, whereas I was blind, now I see." Facing facts like these, our doubts and questionings shrink back into their rightful place of comparative insignificance.

Why are most of us less positive than these our fellow Christians? Surely our experiences have been similar in that God has also touched and changed our lives. Has increasing knowledge tragically dimmed the blaze of our religious conviction? Have we fallen into the error, so easy in a critical age, of coming to look upon religion as something external to ourselves, a subject for discussion and debate rather than a life to be lived? Here lies a crucial danger for many. It requires no prolonged reflection to realize that we shall never save the world with an array of question marks. An occasional jubilant exclamation point would be more helpful! Strong affirmations based on positive and reasoned convictions are best calculated to meet the world's needs. Certainly interrogation must never be permitted to usurp the place of affirmation.

"Whatsoever things are true . . . think on these things." This is excellent advice to follow if one would gain positive convictions. To turn away occasionally from puzzling questions, in order to fix our minds upon the proved verities of life, is a most salutary exercise. Doubtless some will be surprised to find how much is certain. And the world demands certainties. Men desperate unto death are eager to hear us voice positive beliefs—not doubts. "I know in whom I have believed"—this is the bold note for which they have been longing. "Guess," "imagine," "perhaps," "maybe," and all other hesitant words of that ilk, simply will not do. If we want spiritual power we must somehow learn to undergird our thinking with decided convictions.

2. *Faith*, a second source of power, is intimately related to conviction. "Faith," we are told on the best of authority, "is a conviction of things not seen." Courageous adventure marks the man of faith. Read the great muster roll of the heroes of faith recorded in the eleventh chapter of Hebrews. Notice how they every one shared the venturesome spirit of Abraham, who "went out, not knowing whither he went." Pioneers these, discoverers alike of new lands and new truths.

New paths still beckon to pilgrims of faith. Old formulas, too, must be recast. But a word of warning may not be amiss here. The past experience of the race hardly deserves to be thrown impatiently on the scrap heap. After all, it counts for something. There are too many folk who may be likened to little children out skating. Recklessly they venture on new ice, whether it be safe or not. Old and tried ways, approved by the experience of the ages, these people instinctively distrust and avoid. Such an attitude is sadly and ludicrously immature. Better far to follow the example of the householder of the parable, who brought forth out of his treasures things both old and new. The old we can make new by the alchemy of adapting it to the needs of our own time. Thus shall we learn our essential oneness with all heroes of the faith past and present. Sharing their faith we will, according to the measure of our ability, acquire that power of spiritual achievement which has always marked the pioneer.

3. *Consecration* is a third and indeed a royal road to spiritual power. Saints, apostles, prophets, martyrs—including Jesus himself—have trodden this highway. These all found that perfect commitment to a cause or leader

(Continued on page 34)

*Professor of Old Testament, The Divinity School, Yale University, New Haven, Connecticut.

J. C. Allen — Century Photos

The Road to Bethlehem

By Annie Sills Brooks*

ONE day several years ago I came across this verse in a little calendar:

It isn't far to Bethlehem town!
It's anywhere that Christ comes down
And finds in people's smiling face
A loving and abiding place.
The road to Bethlehem runs right through
The homes of folks like me and you.

It set me thinking. How many of us know anything about the road to Bethlehem? The stillness, the quiet, the seeking, the giving, not material gifts, but spiritual. America more than any other nation in the world has made of Christmas a time of commercial gains, of mad pleasure, until the real spirit of worship and peace has been lost. If the road to Bethlehem really leads right through our homes it is time for us to clear away the rubbish and find the road again.

For years I have been seeking that road. Sometimes I have had glimpses of its beauty, and sometimes I have walked a little way down its gleaming way. Perhaps my first real seeking began some years ago when I went into one of our department stores to make some small purchase. It was not long before Christmas, the Christmas crowds were milling through the aisles, and I said something to the sales girl about the happy season so swiftly approaching. She looked up at me and her expression branded itself upon my mind and heart.

"Christmas!" she exclaimed. "I hate Christmas. For two weeks before we are open until ten o'clock, and Christmas Eve it is one before I get home and to bed. Christmas day I am too tired to do anything but sleep, and the next day it's work again. I hate Christmas!"

I was at a complete loss as to how to answer her challenge, for so it seemed to me, so I took my package and went out into the winter sunshine, but her words kept ringing in my ears, "I hate Christmas." How could she hate Christmas and love the Christ whose birthday it honored? How far was I, and others of my kind, responsible for her attitude? If she felt that way there must be thousands of others who felt the same way.

These and a thousand other thoughts filled my mind. I had long felt that it was unnecessary for stores to keep open the long hours, and now I went to a meeting of the civic department of the Woman's Club to which I belonged, told my experience, and asked that we take some steps to try and change conditions. I was amazed at the indifference I met. Even the officials said that they sometimes liked to do their Christmas shopping at night. I tried other means, but all failed. The only way, and perhaps the best though slower, was education of public opinion. I would begin there. After all, the world is made up of individuals, and if enough would begin to practice a better keeping of Christmas many things could be changed.

Perhaps a few soul-satisfying experiences which have come to me and some of my friends may help others of you to start on your own road to Bethlehem.

Each of us is guilty of a part in the commercialization of Christmas. All too often we give gifts because people give to us, the gifts have no real meaning to us or to them. If we purged our Christmas lists down to those few who are nearest to us, or to those who need our help, our time would not be so crowded with work and shopping, and we ourselves would be free to find the true spirit of Christmas and pass it on to others.

"Who better than church school leaders can set the example and point the way to a truly Christian observance of Christmas?" asks Mrs. Brooks. Then she follows this question with definite suggestions of ways in which it may be done.

*Durham, North Carolina

For some years I have tried to finish my own work and plans two weeks before Christmas as I know there will be opportunities for telling Christmas stories in schools or to other groups. One year I talked to a group of mothers about keeping Christmas and had a chance to urge them to buy the right gifts for their children. How can mothers who desire peace buy soldiers and guns and such warlike things for the boys they really want to train for peace?

Several years ago I read two articles which appeared in the *Pilgrim Elementary Teacher* showing how one mother had changed Christmas in her home, giving it a new meaning even for the smallest child. It seemed to me that would be possible for each individual home in our land, and if that could be it would no longer be possible for any one to say, "I hate Christmas."

A friend told me of helping her little son make a créche for a fireplace in their home. Having no child of my own, I helped the little boy next door to make a créche. We spent several afternoons moulding the tiny figures from plastic clay, and as we worked he told me all the details of the Christmas story. There was no convenient fireplace, but we found a heavy cardboard box, lined the back, sides, and roof with blue paper and dotted it with silver stars. He pulled dry grass from the yard for the manger and the ground, a shelter was put in one corner and he arranged the figures to his own taste. It was crude but it was his, and in the making of it at least two of us had come near to the true spirit of Christmas. We had forgotten the hurrying crowds down street, the greed and commercialism, and walked for a little way along the road to Bethlehem. On Christmas Eve he called me over to help arrange the box under his tree. With a little light inside the box it was quite effective, and doubtless he will remember it long after the little figures have crumbled.

In one home the homemaker decided she wanted one Christmas Eve kept as she felt it should be. All work was finished early in the day. When darkness came, candles were lighted in each front window of the home from the first floor to the attic, and a few friends were invited in. In the quiet glow of the candles they sang Christmas carols, the man of the house read the story of the first Christmas from Luke, there was a prayer, some more songs, and once more a few people had walked on the road to Bethlehem. It would be so easy to duplicate that in any home, or any neighborhood, and how much better than the last minute rushing until body and soul are too weary to think of the significance of the day.

In every home where there are children, for many nights before Christmas nothing lovelier could be done than reading to them many of the beautiful Christmas stories. If one lives in a community where the homes do not avail themselves of this privilege a church school teacher might gather a little group around her and read or tell them such stories. There is Ruth Sawyer's "This Way To Christmas," and "The Feast of Noel," by Gertrude Crownfield, and so many other lovely stories of different nations giving glimpses of the Christmas customs in many lands. What better opportunity could one find for sowing seeds of international goodwill than through the reading of such stories on the eve of Christ's birthday?

I know of at least one small town where all places of business are closed early on Christmas Eve and all the people gather around a community tree to sing together the Christmas carols.

Then there are always some people in our midst who are lonely and homeless to whom the sharing of our homes on that day would be a benediction, and it would cost us only a thought.

Many churches now have no service either on Christmas Eve or Christmas Day, and it seems to me if a service is ever needed it is in celebration of Christ's birthday. Such omission on the part of the church seems to say, "Christmas is yours, take it and do with it what you will." Each person who has been privileged to attend a Moravian love feast on Christmas Eve, who has held aloft his lighted candle and by so doing said he desired to carry the light of Christ's life out into the world has surely walked in spirit along the road to Bethlehem. Each church could develop its own type of service which through the years would hold deep meaning for its members. Where a church does not have such a service who is better qualified to cooperate with the pastor in helping to plan and promote one than the teachers and leaders of the church school.

These, then, are a few of the ways in which Christmas may be made to have added significance. And who better than church school leaders can set the example and point the way to a truly Christian observance of Christmas? By beginning with their own attitudes and activities and reaching out into their homes, their Sunday school classes, and their neighborhoods, they may have a share in leading many others into rich and lasting experiences.

If we really want to know the joy and blessedness of Christmas let us clear away the tinsel and tawdryness and find the true road to Bethlehem, and may each one of you find at the end of the road the happiest, most blessed Christmas you have ever known.

J. C. Allen *Century Photos.*

Methodist Prints.

Helping Individual Leaders

By Frank M. McKibben*

Giving Help Through Personal Interviews

IN A village in northern Illinois *all* the workers in the several churches have been challenged to engage in definite efforts to bring about personal growth. They have formed a *Fellowship of Growing Christian Leaders.* The idea has enlisted their enthusiasm and many of the workers in these churches during the past winter have formulated and faithfully carried through definite plans of self-improvement. Some of them have read two or three books dealing with their particular phase of work. Others have participated in a series of group conferences. Still others have attended standard training classes. Some have engaged in a serious study of their own religious beliefs. A few have engaged in systematic observation of successful types of leadership. A wide range of training activities has been engaged in.

All Leaders Should Be Challenged to Grow

The Fellowship described above was characterized by two rather significant things. First, it seemed to challenge practically all the workers in these churches to attempt some kind of definite growth. The office secretary, the housekeeper and mother, the university student, and the minister, were all encouraged to plan for some kind of self-improvement on the level of their present training and experience and assisted in carrying it through. The plan each adopted was one that seemed desirable and feasible in the light of the individual's problems, interests, training, and responsibility. No one was entirely dependent upon the activities to be engaged in by others nor upon one single leadership training project within the local church or community.

The second characteristic of this Fellowship was the fact that inasmuch as these workers had signified their willingness to attempt self-improvement, the ministers and superintendents were placed under obligation to make available to them a wide variety of opportunities for training. The ministers and superintendents of the community had (with the assistance of the writer) projected the Fellowship, had secured a large measure of interest, had pledged these many teachers to grow as they served. It now became their definite responsibility to meet this readiness on the part of the workers to train themselves by providing the ways and means of such development. All the church's procedure of enlisting and placing teachers should rest more definitely on the assumption that the teachers and leaders who are to guide the growth of others must continuously experience growth themselves.

Extensive Versus Limited Training Opportunities

These two factors, it would seem, must characterize any fully effective effort to develop the total body of church school workers in Protestant churches. On the one hand, teachers and leaders must be challenged to grow. On the other hand, church officials must provide *ample opportunities* for leaders to secure a wide variety of helps. If any criticism of the training program of the Protestant churches of the past decade seems justifiable it is that it has been limited and inflexible. It has reached and served the minority rather than the majority of the workers in the local church. The major training program promoted by Protestant churches, the Standard Leadership Curriculum, has ministered to thousands of local church leaders. Its growth during the past ten years has been truly remarkable. Yet a comparatively small percentage of church workers have been able to respond to local church and community schools and classes. Consequently, a large proportion of church school teachers have not been materially assisted. The trend in leadership training circles today undoubtedly is in the direction of recognizing and utilizing a wide range of training activities to the end that a large number of workers may secure practical assistance for their work. And these are the means and opportunities which every minister, superintendent, and director should know and utilize. Some of the more valuable and feasible means of helping individuals grow will be suggested in the following paragraphs.

Ways of Helping Individual Leaders

All efforts to help individual workers should be based on full and accurate information regarding their particular needs and problems. Such information may be gained in a number of ways. Observation of leaders at work, chance conversations with them, questions presented at teachers meetings, personal conferences, et cetera, will all reveal the needs and problems of the various workers. The use of some kind of check list or schedule of questions will constitute a splendid means of uncovering difficulties and problems of the various workers. Such an instrument will serve to canvass the experience and understanding of the teachers and reveal points at which help is greatly needed. Such schedules are now available.[1]

*Professor of Religious Education, Northwestern University, Evanston, Illinois

[1]The *Self-Rating Plan for Christian Leaders*, published by the Board of Education of the Methodist Episcopal Church, is being used with many teachers and leaders to locate difficulties and stimulate growth.

Supervisory Assistance. Supervision may be regarded as a highly technical process or as a very simple means of improving the work of teachers. Supervision of a kind occurs whenever two or more workers confer regarding the improvement of their work, whenever one worker permits another to share in an evaluation of his efforts. It means cooperative study of problems, difficulties, plans, and achievements. The better trained and more widely experienced the workers are the more likely will real assistance be gained by both. If the leader who is conferring with the teacher is a trained supervisor it means that highly developed insights and skills are being brought to bear upon the problem under consideration. It is for this reason that many churches are placing at the disposal of their teachers the services of a trained supervisor. Such an expenditure is paying for itself many times over in the increased effectiveness of the program and in the growing satisfaction of the workers.

There is no reason, however, where such a trained supervisor is lacking, that the minister or superintendent, or both, may not undertake seriously to serve in such a definite supervisory capacity. Such service will require of them that they study carefully both the general and detailed aspects of the program and also the methods of effective supervisory leadership. Books,[2] coaching conferences, schools, and courses are not lacking whereby such leaders may train themselves for giving this kind of service. Increasing numbers of ministers and superintendents are developing skill in rendering this service in their local churches.

Personal interviews. One of the chief means of rendering supervisory assistance will be the personal interview. An educationally minded minister reported at the end of a busy week of pastoral activities the following: interviews with three different teachers regarding curriculum problems; an interview with a departmental superintendent regarding worship; a conference with the chairman of the committee on education; and an interview with a Boy Scout leader. An alert lay superintendent reports that he systematically keeps office hours at the church Saturday afternoon at which time individual workers may come for conferences on their church school problems. He holds conferences by appointment. His teaching staff regard this as a real opportunity to get aid. Another superintendent employs Sunday afternoon in such a manner. A minister uses the hour preceding and following the midweek services for personal conferences with teachers and leaders. While considerable teacher guidance can be given on the group basis, nevertheless many leadership problems are individual and personal and workers often prefer to discuss these in confidence. Ministers and superintendents may feel that they lack the skill and understanding that will make personal counseling successful, yet common sense, a real passion to be of assistance and practice will develop them in the art of personal interviewing.

Group conferences. In a western church the superintendent was conscious of a poor response to the general teachers' meetings. He encouraged departmental conferences. These proved highly successful. Meeting in small groups where no worker felt embarrassed to take part, dealing with specific problems of a given age group, and continuing certain discussions through several conferences,

[2]Ernest John Chave, *Supervision of Religious Education.* Chicago: University of Chicago Press, 1931.
Frank M. McKibben, *Improving Religious Education through Supervision.* New York: Methodist Book Concern, 1931.

—*Methodist Prints.*

MAKING HELPFUL RESOURCES AVAILABLE

made the teachers pronounce these group meetings most fruitful and profitable. And this is true in many churches. It may seem advisable to hold general meetings regularly but in many churches the major portion of time is reserved for departmental discussions. Group conferences are also held for worship leaders. In an eastern church the minister holds regular monthly meetings with those in charge of the worship programs of the various departments, studying common problems, materials, methods, and correlations. In another church the meetings of the committee on curriculum with key leaders from the teaching staff have constituted a most significant training for those involved. In the emphasis that has been placed upon formal training classes and activities there has been a failure to realize the possibilities for leadership growth in the smaller democratically conducted group meeting. There are some simple technics of leadership in such meetings that superintendents and ministers should seek to master.

Making resources available. One of the most common needs experienced by individual workers is that of having available for constant use a wide variety of helpful resources. The teacher who simply has a lesson leaf or quarterly at hand, the worship leader who has only the regular hymnal, the recreational leader who has practically no resource material at hand, the departmental superintendent who must rely upon her own ingenuity for plans and programs, these all represent types of leadership for whose effective service all too little assistance is provided. It would seem that the least the general leaders, such as the superintendent and the minister, could do would be to provide an enlarging body of resource material by means of which these workers could develop their understandings and skills in their respective lines of work. This is being done in an increasing number of churches. Subscriptions are made for the most serviceable magazines, books are purchased for the workers' library, program manuals and denominational and interdenominational publications are secured. Such provision becomes cumulative and before long a church discovers it has secured a substantial body of resources for its leaders.

Helping Leaders Build a Life Philosophy. Teachers of religion today are confronted with some of the most baffling of problems. Changes are taking place in practically all areas of thought and action. These teachers face youth and adults who are susceptible to and puzzled

(Continued on page 34)

The Kingdom of God in the Teaching of Jesus

By Harvie Branscomb*

A VERY brief perusal of any one of the snyoptic Gospels shows that the central idea in Jesus' teaching was the thought of the "Kingdom of God." The evangelists sum up his message in the one sentence, "Repent, for the Kingdom of Heaven is at hand." The summary can be verified by examining the sayings of Jesus which have been preserved. His parables illustrate various aspects of the Kingdom; the Beatitudes describe those whose reward is or shall be the Kingdom; the Lord's Prayer contains the petition, "Thy Kingdom come." In the collections of Jesus' sayings—collections which in their present form often list, without reference to their original occasion or setting, teachings on various topics—the theme of the Kingdom of God is constantly under consideration. A glance at the opening verses of Matthew 18, for example, will serve to illustrate this fact.

A number of Sunday school lesson courses for the first quarter of 1934 will deal with the Kingdom of God. To teachers of such lessons, as well as to all readers, this discussion by Professor Branscomb will be appropriate and helpful.

Before proceeding to inquire concerning the meaning of this significant phrase, one preliminary fact must be noted. In Mark and Luke one finds always the term, "The Kingdom of God." In Matthew in almost every case the phrase is "The Kingdom of Heaven." It has sometimes been argued that these expressions refer to different things, the one to a heavenly reign, the other to God's rule on earth. This is certainly wrong, as can be ascertained by any reader of the English Bible. Without taking space here to go into the proof in detail, it can be said that the two terms refer to the same thing.

The meaning of the phrase is very simple: it meant the rule of God. Wherever a man accepted the rule of God, there the Kingdom of God existed. Wherever and whenever men rejected God's rule or will, there the Kingdom was repulsed. This is the basic thought which the phrase always carried. An illustration of this basic conception from one of the rabbinic writings will make this clear: "Before our father Abraham came into the world, God was, as it were, only the king of heaven; but when Abraham came he made him to be king over heaven and earth." Similarly when a Gentile proselyte entered the fold of Judaism and agreed to keep God's law, it was declared that he had "taken upon himself the sovereignity (or rule) of God."[1]

There were, however, two aspects of this rule of God. In this world God's rule was accepted only by a few and only one nation, Israel, made any serious endeavor to keep God's law. But this condition Jewish faith declared would not be permanent. From the days of the ancient prophets Jewish teachers had held up before their compatriots faith in the ultimate victory of righteousness over evil and the final establishment of God's rule over all the world. In the earlier stages of this hope they thought of this divine event primarily in terms of the re-establishment of the kingdom of David and the rule of a righteous monarch in Jerusalem. Such an event would, of course, have been a vindication of Jehovah's cause before the heathen and the establishment of his law. But while this hope lingered on in popular consciousness, the conception had been definitely spiritualized by Jesus' time. The coming establishment of God's universal reign would mean a new heaven and a new earth. Evil and sin, along with calamity and disease, would be done away with. God's will would be done on earth as in heaven. All who opposed themselves to this righteous and omnipotent will would be destroyed or eliminated. With this picture of the blessed future was associated the thought of the resurrection of the righteous dead to share in this future reward. The Kingdom of God was the fullest expression of the unconquerable faith of Judaism. It declared that the Golden Age was in the future and not in the past. It summed up Jewish faith in God and in human destiny. The difference between this ancient view and the modern Christian conception of heaven was merely that this older belief in the divine Kingdom affirmed that "heaven" would finally be established on this earth.

Now in Jesus' day, for reasons which cannot be discussed in so limited a space, men had come to feel that the dawn of this universal rule of God on earth was not far distant. This was the burden of the preaching of John the Baptist. The Gospels show that Jesus accepted this expectation. It formed the framework of his teaching. Judgment was impending—"Repent, for the Kingdom of Heaven is at hand." The long awaited reward which God would bestow upon those who had loved and served him was not far distant. "If thine eye cause thee to stumble, cast it out; for it is better for thee to enter the Kingdom of God with one eye than having two eyes to be cast into Gehenna." (Mark 9:47.) The Kingdom of Heaven is likened to wise and foolish virgins, some of whom are prepared when the expected bridegroom comes and some of whom are not (Matt. 25:1ff.), or to the return of a master who had left his talents with his stewards and will hold a reckoning with them (Matt. 25:14ff.). It is compared to a dragnet cast into the sea which brought out good and bad fish (Matt. 13:47ff.), or to a field in which the tares and the wheat are separated at the time of harvest (Matt. 13:24ff and 36ff.) So also Jesus declared to the unrepentant Jews that "many shall come from the east and the west and shall recline at the banquet with Abraham, Isaac, and Jacob but the sons of the Kingdom shall be cast outside" (Matt. 8:11.). Illustrations of this aspect of Jesus' thought can be multiplied. That such an expec-

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[1]Dalman, *The Words of Jesus*, pp. 96 f.

tation was also the belief of the early Church is shown by practically every book of the New Testament.

But this Jewish thought of the impending judgment and reward formed only the framework of Jesus' thought. It was the form in which his own clear ethical insight and his own faith and experience with God expressed itself. This becomes quite clear if one will examine any considerable portion of Jesus' teaching. Take the Beatitudes, for example. Here the sayings look forward to the coming of the Kingdom which will be the reward of the righteous. But the emphasis, the main thought, the primary thing that Jesus wanted to teach was something else, namely, that it is the pure in heart, the meek, the merciful, the peacemakers, and the sufferers for righteousness' sake who are truly God's children and will receive his reward. Similarly in the Lord's Prayer one finds a petition that the rule of God on earth may come soon, but the interest of the prayer is on the religious life which should be the preparation for and the privilege of the individual until the Kingdom comes. So also in the varied sayings of Matthew 18. Here, as elsewhere, the basis or background of what is said is that of the Kingdom to come. But the emphasis and interest is on the kind of character which God most approves, on the importance of gaining the Kingdom, and on God's desire not to cast out but to win even sinners into his Kingdom.

Thus the apocalyptic beliefs of Jesus' day were only the framework of his teaching. They reinforced the moral demand and sharpened the conviction of the reality of the reward. They did not vitally affect Jesus' message. Essentially the subject of his teaching was the rule of God over men, the nature of its demands, the character of the Ruler or King, the happiness of those who enter that state or relationship. The element of futurity involved did not modify the central thought of the kind of life implied in accepting the rule of a Heavenly Father who is supremely good.

This future and universal establishment of God's rule is the phase of the Kingdom of which Jesus speaks most often. Sometimes, however, he uses the phrase to denote the present rule of God over men, i. e., the Kingdom of God already existing in a partial form. The clearest illustration of this is the reply which he gave to some Pharisees who were interested only in external manifestations of the coming of the Kingdom. "The Kingdom of God cometh not with observation," he declared, "for lo, the Kingdom of God is within you." (Luke 17:20). Similarly Jesus said to the scribe who had asked him about the chief commandment, "Thou art not far from the Kingdom of God" (Mark 12:34)—a saying which quite evidently does not refer to some future event. The parables of the mustard seed and the leaven seem to refer also to the rule of God already established which, though insignificant in its beginnings, is destined to become universal in scope. The phrase in Matt. 6:33 and 11:12 belong to the same category. Twenty-five years ago scholars used to place these sayings which referred to the Kingdom as a future event and those which seem to consider it as a present reality over against each other and argue at great length as to which group was the genuine one. A fuller knowledge of the Jewish terminology of the day has shown that both uses of the phrase were thoroughly characteristic of the religious vocabulary of the day and should both be accepted as expressing different sides of Jesus' thought. In some cases one cannot be quite sure which aspect of the thought is primarily in mind. Matt. 11:11 and Mark 10: 14f. are cases in point. In such cases it may be an error to assume that the two phases of the thought had always to be sharply distinguished from each other.

To this bare statement of the facts it may be objected that this view attributes to Jesus an expectation that did not come to pass. In answer to this there are two things to be said. In the first place, Jesus was too sane and clear minded ever to attempt to say when that universal Kingdom would be established. There are two instances in the Gospels when he was asked as to its date. (See Luke 17: 20f. and Matt. 24:3f.) On both occasions he refused to prognosticate and in the second instance he declared plainly that he did not know (see verse 36). In the second place it is well to recognize quite frankly that even in Jesus' own estimate of himself, omniscience was no part of his endownment during his earthly ministry. Though some passages might suggest this, it is abundantly clear from the Gospels themselves that he, like ourselves, had to walk by faith and courage and not by supernatural foreknowledge.

Jesus thus spoke of God's rule over men, what it meant, its blessedness, its tasks, its reward. As in the case of some of the Old Testament prophets his view of the nearness of the universal establishment of that rule was foreshortened. But within this general framework of apocalyptic belief inherited from his day, he set forth to his varied hearers what life would be like if lived in obedience to and in fellowship with the Father in Heaven.

We See His Star

GRACE NOLL CROWELL

TONIGHT in little churches of the earth,
And in the great cathedrals, arched and dim,
We gather to commemorate a birth;
We see His star . . . and come to worship Him.
The centuries take toll of many things;
The false gods fail, their strange creeds prove untrue;
But steadfastly above us, one star shines,
The old, old story still is ever new.

Lord, in the wild disorder of our years,
When paths are tangled and the way leads far,
Although our eyes are blurred by many tears,
We still can see the glory of thy star.
Should all else fail us, Lord, still let us see
The star ahead that leads at last to thee.

Larger Parishes as Opportunities for Religious Education

By Stanley B. Hyde*

PERHAPS a word should be said in explanation of the term "larger parish." It is said to have originated about fifteen years ago with Rev. Harlow S. Mills, of Benzonia, Michigan, and it was the name of an unusual piece of work that he did in that area. It stands for a plan for religious work based on an area such as a township or a county, rather than just one church. For instance, our larger parish includes nine churches which are adjacent to one business center. These seven communities are carrying on their religious activities cooperatively. Methodist Episcopal, Baptist, and Congregational-Christian churches are represented. The connecting link is the Council. Each church elects two representatives to this body, and it hires the workers, raises the money, and determines the policies of the work. In this parish, one minister is staff director and is responsible for worship and pastoral work; the other is responsible for church schools, the young people's department, and recreational programs. Both men preach and call upon the people. Each has special training for his particular duties.

This plan is particularly useful in rural parts of our country, where a few communities can support one minister, while others can not. By including all the communities which are naturally related by business and social interests, as well as geographical situation, it is possible to pool resources and provide religious service for all.

The writer sent out questionnaires to forty-five such fields in this country in March, 1932, to find out how well such parishes were doing the work of religious education. Twenty answers were returned. These parishes vary in size both as to population and area. As few as twelve hundred people and as many as seven thousand, in areas varying from a few hundred square miles in one or two townships to whole counties, are found as larger parishes. Half of them were limited to one denomination, the rest were interdenominational.

A study of the facts reported indicates that a high grade of church school work is being carried on, if we may take their organization as a clew. Nearly all the schools are graded and use the graded lessons. Some workers report schools so small that graded lessons seem to them impractical. While many of these schools must meet in one-room buildings, many others are getting away from that. No less than twenty-seven church schools in twenty parishes find it possible to have worship in two or more departments separately. Also, some weekday religious education is being carried on where the staff is large enough to do it.

The larger parishes are training their leaders! Half of the parishes have leadership training courses for their leaders, or cooperated in a leadership training school during the past year. Many report workers' conferences, supervision of the teachers at their work, lending libraries of religious books, and delegates sent to summer schools and camps. Much can be said for the stimulation of interest and the practical exchange of ideas that come from the meeting together of the teachers of several churches.

Nearly all of the parishes have one or more young people's groups. Some have several of them. These are either the Christian Endeavor type, or organized classes. There is still more to be done here, when suitable leadership can be found or developed.

Fifteen of the twenty parishes have vacation Bible schools. Most of the parishes make use of the opportunity to combine their resources and have one or two schools at central points instead of trying to have a school in each community. Seven of them speak of training their leaders for this work.

When we compare this report with the picture of rural churches which is painted for us by Dr. Morse and Dr. Brunner in *The Town and Country Church in the U. S.*, published in 1923, we see how much the larger parish is meaning, and can mean, if more widely adopted in our rural areas. They found the church schools to be generally ungraded, the teachers mostly untrained, and the equipment not modern or adequate. They found that only about a third of the rural churches had young people's organizations, and only four or five per cent of the churches which they studied had organizations for their boys or girls, or even for their men. In other words, the predominant religious program in most of our rural churches at that time included only preaching and calling, and very little else that could be termed religious education as we think of it today. The reports of the workers in these twenty larger parishes show graded schools, an effort to train the leaders, an increase in organizations for young people, and many recreational activities: such as, vacation schools, Boy Scout troops, and kindred organizations. Larger parish outings, special services, church membership classes, dramatic groups, athletic leagues, men's classes are some of the ways in which these parishes are seeking to meet the needs of the whole man, the whole community, and to put on a seven-day-a-week religious program. It was not possible by the questionnaire and the limited knowledge of these parishes, as only two or three of them were visited, to know the quality of the work being done. However, the fact that they are using progressive methods, training their teachers, and trying to meet the needs of the many age groups would indicate that a much more comprehensive and effective religious program is being carried on than has been typical of rural churches heretofore.

The workers were asked to indicate what they felt to be limitations of the larger parish plan. Nearly all of the limitations are not peculiar to the "plan" but are common to church work in many places. Bad roads; lack of leadership material with sufficient educational background; interest in the church at a low ebb; outmoded ideas about the church, its place in the community, its message, and the sort of program it should undertake—these were some

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examples they cited. Often the larger parish goes in where some community has been unchurched for several years, and must overcome that handicap.

In too many cases larger parishes seem to have been undertaken with too small a staff. Among the limitations that the workers felt, this scarcity of help loomed large. The larger parish plan is not a labor-saving device. On the contrary, the larger area, the longer distances, and the demands of a seven-day-a-week program require at least as many ministers as the churches had before, and sometimes one or two beside. The advantage is to be found in the united effort and the specialization that is possible under this plan. Each minister can be a specialist in some phase of the work, instead of each one trying to be a "jack-of-all-trades" in a separate church. The broader program that is possible and usually attempted in a larger parish requires more work than has usually been required by the sort of programs that were attempted by the churches separately. All this points to the wisdom of at least two or three workers on the staff.

The workers were very enthusiastic in their recital of the possibilities of the larger parish plan for our churches. They see it as a splendid field for a director of religious education. It can save duplication of program and effort, and can reach out to thinly settled communities. It has great inspirational possibilities, too. Teachers from several church schools can meet for training and for exchange of ideas and methods. Union services, united choirs, outings, and other cooperative ventures make for enthusiasm and interest. It makes possible the extension of the "federation" idea, so that churches of different denominations can unite for local purposes, and remain loyal to their denominational responsibilities as well. The larger parish plan gives a larger community to draw upon for special talents and skills.

In view of the fact that there are nearly half of our rural communities without resident pastors, and another quarter that have only part-time services, it is evident that some plan for carrying on religious services and religious education is very much needed. The reports of these twenty parishes coming from different parts of the country testify to good work being done. They reveal many advantages for the larger parish plan and comparatively few limitations that are peculiar to the plan itself. It is greatly to be hoped that many more communities will see the possibilities of this plan, in order that greater numbers of our rural people and their children may have adequate programs of religious education.

A Rural Religious Festival

Reaching the Unreached in Country Communities

By MARGARET MCKNIGHT*

KNOX County, Maine, we found, had over eight hundred boys and girls under high school age without opportunity for religious education, so the Knox County Association for Rural Religious Education was formed in 1930 and the present religious director began work March 23, 1931. As a result, religious education was begun in some of the rural schools in the county; a Bible school was held on Saturday morning; during the vacation period weekday Bible schools were held; and in the fall the plan of transporting groups to village Sunday schools was begun. Thus did the Association endeavor to bring the opportunity for religious training to the rural boys and girls of the county.

One of the most important activities carried out was the Religious Festival. Almost three hundred of these boys and girls came by autos, trucks, and bus from all parts of the county to Rockland, Maine, on August 31. The ideal of the Festival was interpreted through the experience of the boy Jesus who at the age of twelve went to Jerusalem to a religious festival.

The event was planned so that these boys and girls from the country could meet other boys and girls of whom they had heard and share with them their songs, dramatizations, and pageants; and it was also the closing program of the weekday Bible schools which had been in session during the summer.

The beautiful Congregational Church was itself a new experience for many of them. The program, except the organ prelude and two solos, was presented by the boys and girls. Hostesses met them at the church entrance when they arrived for the afternoon program. The worship service consisted of materials with which they were familiar. The printed service was in the hands of all. Then followed the afternoon program. The youngest ones shared songs and thoughts from the Bible schools. Various groups presented dramatizations or pageants which were outcomes of a lesson, or of a group of lessons, or which had been used to enrich the religious background of the group.

Following the program came the parade, led by the Christian flag, and with group divisions, to the Methodist and Universalist Churches where free supper was waiting for everyone. The courtesy of the hostesses, the attractive table decorations, waiting for grace, and being served were new experiencs to many.

The day closed with a well-attended and impressive evening service. A processional opened the program. Two large groups on either side of the church carried the singing and responses of the twenty-fourth Psalm antiphonally. At the appropriate time a third group entered from the rear, one boy representing King David, and four priests bearing the "Ark of God" on their shoulders. All were in Hebrew costume. The "priests" and others in the group knew that they were representing an experience of long ago which was very sacred and full of meaning to the Jews of that day, and the boys carried the Ark as something sacred.

An effective "Temperance Candle Lighting Service" was held. The closing pageant, "Out of the Bible," was interpreted with such appreciation and understanding that one could hardly believe that two and one half years ago only one or two of the group had ever been to Sunday school. Thus the closing words of the pageant came true: "Ye have seen how the children of the New Testament loved the Lord Jesus, and the children of your own day will love him no less if we are all faithful in bringing them the knowledge of him."

*Rockland, Maine.

Percy Tarrant THE LORD OF JOY © *Christian Board of Publication*

Making Jesus Real to Children

By RUTH SHRIVER*

Christian religious education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teachings of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct. —THE CURRICULUM GUIDE

HOW can we make Jesus real to a child? Real enough to be appealing in a world of childhood interest. And real enough to lay the foundation for the future of life.

As the child goes on through life, there will be numbers of ways of making Jesus real—as manifold as life is wide and deep and high. But childhood's horizons are limited in every direction by its own inexperience; it is not quite so easy to make anything real. For the purpose of this discussion, let us think of six channels by which Jesus can become a living reality to the child.

Through the attitudes of the adults with whom he associates. The eager, responsive boys and girls who, Sunday after Sunday, hear the name of Jesus mentioned with reverence by their leaders will tend to reverence him, too. There is a something about the hushed voice, the quiet seriousness, the silent reverence which a teacher can pay to Jesus that will go long, long distances in creating that attitude in the lives of her pupils, though they are yet far from comprehending him for what he really is. Good teachers—and good parents, too—are respected; and whatever they revere in their own lives will likely in turn be reverenced by their children.

But it is hard for the teacher to express that reverence unless she, herself, has felt it! Some of the comprehension of Therese Lindsey must have crept into the teacher's thinking so that she, too, pauses in quietness and awe:

> He built no temple, yet the farthest sea
> Can yield no shore that's barren of his place
> For bended knee.
>
> He wrote no book and yet his words and prayer
> Are intimate on many myriad tongues,
> Are counsel everywhere.
>
> Without an effort to explain the wraith
> Which we call life, he bade men have in God
> Implicit faith.
>
> He left no riches, yet much land and gold,
> Safe under superscription of his sign
> Is wealth untold.
>
> The life he lived has never been assailed
> Nor any precept as he lived it, yet,
> Has ever failed.
>
> He built no kingdom, yet a King from youth
> He reigned, is reigning yet; they call his realm
> The Kingdom of the Truth.

Is it too much to be hoped, in our busy work-a-day life, that a teacher may sometimes sit down with the life of Jesus before her, as it is simply told in the four Gospels and read, *not* in direct preparation for her next lesson, but for her own personal enrichment? I heard a man say a few days ago that he had found he could read the Bible through in a year by spending fifteen minutes each day.

Could you and I read one of the Gospels through in a week or two—just for personal enrichment?

Through the actual stories He told. Jesus often told stories; and his stories are considered masterpieces by literary critics. Though he spoke most often to adults, many of the stories are quite within the range of understanding of a child. Some of the stories, it is true, have a purpose beyond the complete comprehension of a child;

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but by giving him the outward story for appreciation in the here and now, we are also giving him material which will grow in significance as his insight and experience deepens.

Through the heroic example of His life. There are limitations in attempting to following any one person as an example in the details of one's life; and this is in part true even with Jesus. Not everyone, for example, can imitate Jesus vocationally. He was a carpenter and a teacher; the world also needs miners, bankers, musicians, artists. Likewise, the major purpose of his life excludes an intimate home life; but for the majority of the human family this must be a fundamental experience. He adopted the fashions of dress and speech which were in accord with the customs of the time and the place in which he lived; but for American men and women to imitate him in these details would be to discredit him.

How, then, do our boys and girls need Jesus as an example? For what he *was*, for the gentleness and strength, the beauty and power, the patience and courage, the joy and devotion which blended into his personality. It seems to be natural for boys and girls to want to be like someone. Childhood admires and thrills without analyzing. It responds in hero worship to the whole man. The hero which boys and girls need most is one who was master of all of life. Such a hero is Jesus.

Through making real His teachings. What did Jesus really teach? What was his philosophy of life? If we can get at that problem, we will have made a good start toward making Jesus real to our children. We speak over and over again about his message; and perhaps we are not always clear as to what his message was.

He had two things in mind during the working years of his life; the message itself, and the training of leaders to carry it on. This second goal of his does not concern small children, yet it occupies a large place in the written account of his life.

His message has to do with life. Abundant life for all people and a plan for bringing "the greatest happiness to the most people for the longest period of time." It was a plan that took account of individual people, placed their happiness at a premium, and yet allowed no one to encroach on someone else's freedom.

It was his *teaching* that was important; not the framework that conveyed it. So we find, in our splendid new curriculum, his teaching in every lesson, every story, every worship service. Sometimes it is couched in his own language, sometimes in the language of the biblical writer, and sometimes in an everyday story of the kind he himself would choose if he were telling a story to boys and girls in A. D. 1933. The *truth* would be there! And it would be truth selected so as to be within the range of understanding of children, truth related to the life the children are living now.

And his scale of values? The things he put first? All these will be part of our message.

In a recent article* by Professor George H. Betts, there is a discussion of the relation of the public school and the church school. It is a splendid resumé of a real problem before us, but cannot be printed in full here.

Briefly, he points out with ample evidence that both the church and the public school systems are turning their eyes toward character education as a major responsibility. He hastens to say, as all of us would say, that the school as well as the church has been disappointingly ineffective.

He then comments on the problem of the desirable relationship between the programs of the school and the church: "*The church school cannot succeed in character education by duplicating what the public school is doing.*" The church school must do more than teach a course in ethics. It cannot hope to accomplish its purpose by setting up a list of desirable character traits—courtesy, kindness, truthfulness, honesty, and the rest—and then by discussion, stories, activities seek to make them real in the lives of boys and girls. This is exactly what the public school is doing, and it can probably do it better than the church school ever can because of better facilities and more time. . . .

"The church school . . . is to supplement and complement the public school. . . . For the church school has one factor, the most powerful factor of all, which the public school lacks—the religious motive back of character and conduct. . . .

"What the church school must do is to find in our relations to God and in the life and teachings of Jesus an inescapable, an irresistible urge. . . . This is equivalent to saying that we must *spiritualize the virtues we teach.*

"Let us see that religious education is religious."

If Professor Betts is right, then this channel of making Jesus real to our children is a most important one.

Through fellowship in service. To many children the sense of the reality of Jesus will come most convincingly through practical efforts to carry out his plan for bringing happiness to the lives of others. In the actual doing of the things which need to be done to relieve suffering, to bring joy, to banish ignorance and fear, boys and girls get an insight into the heart of Jesus which brings them that sense of his real-ness which nothing can take away.

The Elementary Magazine, September, 1933.

Annual Meeting

February 7 to 17, 1934

THE Annual Meeting of the International Council of Religious Education will be held at the Hotel Stevens, Chicago, February 7 to 17, 1934. The following schedule of meetings has been arranged:

WEDNESDAY, THURSDAY, FRIDAY, SATURDAY, FEBRUARY 7 TO 10—Meetings of Committees of the Educational Commission.

MONDAY, TUESDAY, WEDNESDAY, FEBRUARY 12 TO 14—Meetings of Professional Advisory Sections.

WEDNESDAY EVENING AND THURSDAY FORENOON AND AFTERNOON, FEBRUARY 14 AND 15—Sessions of the Quadrennial Convention.

THURSDAY EVENING AND FRIDAY FORENOON AND AFTERNOON, FEBRUARY 15 AND 16—Meeting of Educational Commission.

FRIDAY EVENING, FEBRUARY 16—Meeting of Board of Trustees.

SATURDAY, FEBRUARY 17—Annual Meeting of Executive Committee of International Council.

Because of economic conditions, the 1934 Quadrennial Convention will be held in connection with the annual meeting of the International Council instead of in Philadelphia as originally planned. The Convention will open on Wednesday, February 14, and extend through Thursday afternoon, February 15. It will be a delegated body. Detailed information will be furnished by the International Council office and program plans will be announced in future issues of the *International Journal.*

"Mary, The Morning Star"

THIS unusual and striking Madonna is the work of the Italian painter, Signora Fulenia Picnet da Franchi of Siena. The painting was made in 1919 at the request of Admiral Yamamoto, a convert to Christianity and a former pupil of the Morning Star School in Tokyo. Here we have the Virgin Mary with the Christ-child held close to her breast surrounded by rays of light and hovering over a characteristic landscape of Japan. In the foreground there is a bay with its islets and promontories, and a plain all in darkness. In the distance, there rises Fuji, the sacred mountain whose snow-capped peak is beginning to reflect the light of dawn. In this way the artist has portrayed Mary, the Bright Morning Star, giving Jesus, the Sun of Justice, to shine upon the people of this non-Christian nation.

"In Christ there is no East or West,
In him no South or North;
But one great fellowship of love
Throughout the whole wide earth."

What Are the Facts?

WHEN the editors introduced this column with the slogan "*Education* not *propaganda!*" they had in mind presenting facts on a number of crucial social issues of the day. They have devoted the space of several issues to the liquor problem and temperance education. They will return to that from time to time, but will also make an endeavor to offer facts on other problems of importance. In this issue of the *Journal* we present several "Thumbnail Sketches" of some new federal agencies, which are much discussed today. These statements appeared in the September, 1933, number of *School Life*, official organ of the Office of Education in Washington.

NRA

National Industrial Recovery Administration (Public Act 67, 73d Cong.). Hugh S. Johnson, Administrator.

Purpose: To draft treaties (codes) that substitute team play for unbridled competition in business. Parties to the treaties are business owners, workers, and consumers. The chief objects are to put 11,000,000 unemployed back to work, raise wages, increase the American standard of living. The terms of the treaties are: Minimum limits for wages, shorter hours, no child labor, no profiteering. The antitrust law "sword of Damocles" is removed temporarily from above industry's head; labor's right to organize and be represented by spokesmen of its own selection is recognized.

FERA

Federal Emergency Relief Administration (Public Act 15, 73d Cong.). Harry L. Hopkins, Administrator.

When depression first struck, local private charity and local public welfare agencies assumed the burden of feeding and housing the unemployed. But the task became too heavy. Gradually it was shifted to the municipal governments which were forced to turn to the states for help. The National Government began in August, 1932, to aid States by advancing money through the RFC. Now, through FERA, the Government is making outright grants from a $500,000,000 fund. The money is distributed by state relief administrators to counties and cities.

AAA

Agricultural Adjustment Administration (Public Act 10, 73d Cong.). In charge, Henry A. Wallace, Secretary of Agriculture. Administrator, George N. Peek.

Purpose: To increase the farmer's share of the national income. This is accomplished through two principal means. One is to assist farmers, by compensatory payments supplementing their market returns, to adjust their production of certain basic agricultural commodities to the effective demand for these commodities. Such payments are made only to farmers who do adjust their production. Money to make the payments is derived from a processing tax imposed upon the commodity in question. The amount of the processing tax is limited to the difference between the current farm price of the commodity and its purchasing power, in manufactured commodities that farmers buy, during the period 1909-1914. The other principal means of increasing farmers' incomes is by establishing among processors and distributors, marketing agreements, enforced by licensing provisions when necessary, which assure a fair price to the producers of farm goods, without extortionate increases in consumers' costs.

Seeing Is Believing

By Cecile Cox Offill*

THERE were three of us, that cold December morning, who drove thirty-five miles to the city to observe the work done in a demonstration kindergarten. It was in a "Progressive Education" school sponsored by a big university.

"It's very interesting, your idea of applying 'progressive' methods to teaching religion," said my kindergartner friend who was going to observe in the interest of her own private kindergarten, "but to me, the Sunday school and progressive education, as I know it, are as far apart as the poles!"

There was evident acquiescence in the face of my other companion. She was a college freshman who, to her confusion, had recently begun to work in the beginners' department of her own church school.

"Well, girls, let's sit and watch every single thing," I tried to reassure her. "Even in one morning we can get a cross-section view of the practices of progressive education. I'll guarantee that in those practices you'll see very definite implications for religious education. Furthermore, if you look closely, you'll notice religious attitudes in the children which have emerged from those practices!"

My kindergartner's expression was frankly sceptical, but she offered no argument for she was parking her car in front of the rambling stone building, just completed, in which really thrilling experiences are enjoyed by a limited number of fortunate children. And all in the name of education!

Of course, we went straight to the big room on the first floor in which the four- and five-year-olds were. About sixteen of them were so engrossed with their own interests that, after a very brief greeting from the teacher, we were able to slip into a corner unnoticed. Thus we could observe with entire objectivity. The whole teaching performance was, as I had hoped, alive with suggestion for any wide-awake church school teacher. Moreover, there was nothing, from setting, through participation of teacher and pupils, which might not be adapted to use in any church school, anywhere.

First, the room itself was arresting. The bare, polished floor provided the right surface for building things, for the sliding of toys, and for skipping and rhythmic exercises. Furniture consisted of two or three long, low tables, many tiny chairs, a low work bench, an easel at either side of the room, and a veritable clutter of blocks. Besides examples of the children's own art work, there were on the walls one or two very good prints done in simple but pure color, and hung low. A tapestry of simple, conventional design, mounted seasonal pictures, ferns, and flowers blooming in the many low window-sills completed the picture.

The teacher, a young woman vitally alive, and with perfect poise of spirit, fitted into the child pattern of things by wearing a smock of gay color and design. She moved about among the children watching, approving, suggesting. Four little boys were working like beavers constructing a railroad. There was a long line of wooden block track leading to the station which grew taller every minute.

"I guess people come into that station from all over the country," the teacher, remarked casually.

"Yep, lots of people are coming in on this train," announced Davie, a yellow-head of four, as he dragged a little iron train along the track.

"I think it's nice that all kinds of people can come from everywhere into that station we visited last week. Remember? I wonder who built that great big station."

"Oh, lots of people built it." Davie sounded as if that fact was almost too obvious to be stated.

"Yes, carpenters, brick-layers,—"

"And diggers, and painters," interrupted a child who had stopped building to listen.

"Yes," Miss Hart had the attention of all of them now, "the whole railroad was built by lots of people, helpers, who worked together. And see what they did!"

"There it is!" I could not refrain from writing on a pad I held, as I passed it to my friends. "Definite religious value. Cooperation! And in connection with their *experience* of visiting the railroad station."

They nodded, but were listening to Davie. "And we have to use everybody's trains, don't we, Miss Hart? Tommy won't let me use his old coal car."

A little shame-faced, Tommy handed over a small black coal car.

"Yes," Miss Hart again, "if we are going to do anything as big as build a railroad, everybody has to chip in, and everybody has to help!"

And she passed on to the children at the easels who were expressing their experience of the week before by painting, with long brushes, some fearful and wonderful steam engines.

And now it was time for the children to have their milk, and rest. Miss Hart sounded a chord on the piano. "Work time is over," she announced. "Let's put all our things away."

And now, where there had been *ordered* confusion in the room, there was chaos. Miss Hart stood and waited, watched with an occasional admonition, reminder, and gradually the various materials were put in their proper places *by the children.* Only the blocks remained. Though it required much patience to keep hands off, and wait for the children to pile up the scattered blocks, it was not until it became evident that antagonism would result from more prodding that Miss Hart said, "See, I'll be a helper!" and took a hand. At once two children who had not used blocks wanted to help. Such is the power of suggestion. Thus we saw in that "Day school" the religious value of cooperation definitely taught, and the gratifying result *in the children's behavior.*

After the children had washed their hands, unaided by Miss Hart, they gathered about the table for their milk.

"Who will say thank you to the Father in Heaven, today? Davie, will you?" Miss Hart asked.

"Yes," Davie answered as naturally as if she had made any possible request. They all bowed their heads. "Thank you, Father, for the rain," said Davie.

*Washington, Pennsylvania.

"It isn't raining, is it, Davie?" Miss Hart spoke softly. Her head was still bowed. "Let's thank Him for something we have this very day."

Davie looked out the window. In his concentration, he rubbed one small foot hard against the back of a bare leg. Then, "Thank you, Father, for the leaves and trees." And they were ready.

I glanced at my new beginners' assistant, and could see that she was impressed with this practice in a *day school.* The kindergartner was scribbling in her notebook! Shamelessly I read her notes. "Have children use immediate, concrete observation when trying to teach appreciation."

"Good pedagogy," I made use of my pad again, "and very applicable to teaching religion." She smiled, but was not looking at me. She watched Miss Hart as she passed straws to the children with which to drink their milk. The first child took one, and began to drink, greedily. The second child took one, said, "Thank you, Miss Hart," and her "thank you" was echoed by the third child.

"I do like it when a child remembers to say, 'Thank you!'" Miss Hart remarked.

"Nellie said, 'Thank you' too!" the next child reminded Miss Hart, evidently fearful that her friend had not received credit.

"Yes, she did." Miss Hart smiled. "And I like it when a child tells me something nice about another child!"

I felt a positive glow as it became increasingly evident that here all teaching, incidental as well as direct, was permeated with emphasis on the very things we stress in the church school. First, cooperation, now, loyalty. And so it went, the entire morning. Patience, perseverance, self-reliance, loyalty, working together, all these attributes of the spirit contrived to create in the room a high note of gaiety and happiness, an atmosphere of harmony in human relationship which is essentially religious.

As we drove home that afternoon my young friends were very thoughtful. At last the kindergartner volunteered, "I begin to see what you mean when you insist that secular education and religious education are, in essence, the same thing."

"Why, of course they are!" I gloated. "Because they are the same in *aim.* People everywhere are realizing that education is not the mere acquisition of facts learned from books. Education means development toward perfection. That has always been the function of the Christian church, at its best! I tell you, the attainment of unity in life is nowhere more encouraging than in education. There *is* unity of purpose and aim between religious education and secular education, but only as you teachers realize it will the children actually profit!"

My day school teacher was thoughtful. At last she said, "Well, I, for one, am going to inject more teaching of spiritual values into my school work. The world is in a mess now because we have not been effectively taught that men really *are* brothers born of one Source."

"Exactly!"

"And I'm going to try to use in my beginners' department some of the method I saw working out so well this morning!" my college freshman volunteered. Then, rather hopeless, she added, "But, really, I know I can't do it. That observation is only significant to me if I can use it, and I haven't the room, I haven't the equipment, I haven't the time."

"Wait a minute," I interrupted. "Let's analyze this morning's observation. I think you *could* eventually give your children the type of happy learning experience those children have, and in your own church school. In the first place, why was that room so ideal?"

"Because everything in it was made to the scale of a little child, promptly answered the kindergartner. "It was a little world of their own! But what church is like that?"

"Well," I argued, "surely there is a room in every church which could be emptied of its adult clutter. As for equipment most of the real essentials could be homemade."

"My things are," proudly responded this young woman who conducted her private kindergarten so successfully.

"Yes, but you know how! I'd do anything to give my children in Sunday school a place like that. I believe I could get a little money from the Sunday school board, but I wouldn't know how to use it."

"Why, I'd help you, gladly!" the older girl offered.

It was as easy as that to set in motion efforts which were to result so happily for the little children of one church school, at least.

Since that afternoon I have thought much and long about the army of four- and five-year-olds who march off to Sunday school every Sunday morning. They should be marching with eager, happy faces to a joyous experience of living and learning. Some of them are, but what of the others! Why do their feet lag? Maybe it is because the adults of their churches, being very slow sometimes, have not realized that the scientific method used by the school teacher members of their congregations are as necessary, as sure to bring happy results, in the Sunday school as in the day school. After all, the teachers in these progressive education schools go to church somewhere. Are their talents hidden as far as the church school is concerned? Given freedom, cooperation from the church, it is safe to say there is hardly one of them who would not gladly share her riches with the children of her own church. And, in the teaching of religion what real riches are to be shared! Hardly an intelligent adult today who does not agree that character building *must* be stressed in education if our very civilization is to survive, but what of the *motivation* necessary for desiring to be honest, loyal, self-reliant, trustworthy? What about God in the scheme of things? Without the impelling power of love, a religious value, specifically taught in the church school, without a knowledge of, and contact with this Spirit of Love, this Heavenly Father, where are our children to find their completion, their soul satisfaction? This difficult and vital part of "character building" education is the definite function of the church school teacher. And the church is holding out more and more help to those teachers who, like my young friend of the beginners' department, really long to give their children bread and not stones. For instance, the church has years ago provided a curriculum, life-centered and rich. The closely graded lessons hold suggestions which, if intelligently followed, could not but result in the kind of child practice in the "good life" that is the very essence of religious education.

Granted the effort necessary to produce the right setting, and freedom in use of curriculum, plus discovery of, and cooperation with, the teaching talent latent in the churches, it is hopeful, at least, that the churches are on the verge of that more effective teaching which will take religion out into life!

Expanding the Field of Co-operation in Nebraska

By John C. White*

TWO conditions faced the Nebraska Council of Christian Education as the only agent of cooperation among the churches of this state. One was that the Sunday school movement, not perhaps by design but as a result of work for years in pioneer territory, had, at least in its cooperative phase, been thought of as the special field for laymen. The other condition was that cooperation was in danger of becoming extra-denominational, if not actually anti-denominational. In 1925 a beginning was made to remedy these two conditions. Following the suggestions of the International Council, and under the guidance of one of its representatives, a new type of organization was set up. In theory this new constitution made the council, at least in part, the creation of the state church bodies. But the theory had to be made effective. It was a bid for cooperation, but it did not originate with the denominations nor were its basic policies as outlined in a constitution submitted to these state bodies for adoption. Other steps needed to be taken.

Since the council, even though it was confined to the field of Christian education, was the only cooperative agency among the church bodies, there was no hesitancy in sending out letters to leaders, executives, and pastors asking each two questions: "Is it desirable to initiate a state-wide, interdenominational meeting for pastors?" and, "Will you attend a meeting to discuss this matter?" It needs to be said that these letters went, almost without exception, to men who were not members of the state council. Replies were so favorable and so prompt that, although the letters did not go out until December, 1929, it was possible to call a meeting to discuss the feasibility of the project in March, 1930. Twenty-six men, including most of the state executives, from all the denominations in the state affiliated either with the Federal Council or with the International Council were in attendance. Two facts seem to stand out after a thorough and frank discussion: one was that no ulterior motive existed in the minds of the promoters, the ministers were not to be called together to further the cause of any man or group of men; the other was that if the ministers could come together with minds open for the leading of God's Spirit, if the fellowship could be on a plane approaching that of Pentecost, then the Master, in whose name the group met and for whose sake the ministers worked, would provide guidance for any next steps growing out of the first convocation.

These twenty-six men voted to call a meeting of the ministers from all the denominations for the purpose of fellowship and inspiration. To carry out the intention of this motion a committee was raised from among those present to plan for the first ministers' convocation. Nine months were allowed this executive committee to prepare for the program and arrange such other details as would insure the high quality of the meeting. While there was a definite conviction that real progress would be made only under the leading of the Spirit of Truth, there was just as definite a conviction that the way for the Spirit would be best prepared by careful, prayerful planning and the selection of program talent from among leaders of clear, spiritual insight. Another provision made by this committee was for the continuance of the convocation, if such continuance proved desirable. A findings committee was selected and invited to serve during the convocation. It was chosen from among men active in the pastorate, recognized as leaders in their respective denominations, and asked to serve without instructions. Ten men from eight denominations made up this committee. No person who had had any part in promoting the convocation was asked to serve on the findings committee.

The Nebraska Council of Churches and Christian Education

The plan of organization resulting from the expansion of the Nebraska Council of Christian Education into a Council of Churches may be briefly described as follows:

The Council: Members to be elected or appointed by each cooperating denomination. All executives and field men in religious education, and where no field men are employed the chairman of the denomination's committee on religious education, will be members "ex-officio."

Executive Committee: Council officers and chairmen of departments.

Departments of Church Cooperation:

1. Sunday, vacation, and weekday church schools, leadership training, youth groups, and kindred fields. Consisting of denominational field workers and chairmen of committees on Christian education.
2. Comity. Consisting of denominational general executives and appointed ministers and laymen.
3. Ministers' convocation.
4. Finances.
5. Other departments may be added as need arises, such as social service.

In January, 1931, the ministers met. They came from fifteen denominations and from all parts of this large state. From every standpoint this first convocation was a success—attendance, program quality, and Christian fellowship. The findings committee immediately caught the spirit of the occasion and took its work very seriously. Each day, and several times a day, they met. Because the results of their work have been instrumental in furthering an expanded program, and because their findings reflect accurately the constructive spirit of the convocation, certain sections of their report follow:

"This Nebraska Pastors' Convocation has truly been an interdenominational fellowship. Our hearts have felt a spiritual glow kindled by vision sharing. It has been a great gain to forget, during these days, denominational distinctions and all artificial barriers. We have been challenged by a changing world. We have faced forward together to great tasks. The question "Who is sufficient for these things?" has been made compelling. As isolated individuals and denominations we are staggered by our responsibility. No single man or organization has the key. Each must complement the other. The best in our common heritage, as well as the special genius of each group, should be marshalled. Let us be done with

*General Secretary, Nebraska Council of Christian Education, Lincoln.

mere words. Resolutions are not enough. The time for action is at hand. The making of a Christlike world awaits the transmuting of the spirit and determination of such convocations as these into definite and intelligent Christian deeds. The future demands it.

Our moments of high and holy vision must be kept alive. This gathering has a sacred obligation and privilege to cry "Forward March!" to the next steps in Christian cooperation. We feel the call to look forward hopefully toward the ultimate unity of all believers in the visible body of Christ. To this end your findings committee makes the following specific recommendations:

That the Convocation appoint a commission of pastors to study the feasibility of plans for a closer cooperation among the Protestant churches of Nebraska, this commission to report at the 1932 convocation.

That the Convocation request the Nebraska Council of Christian Education to form, at an early date, a commission to cooperate with the National Home Missions' Council and the local denominational executives in initiating and conducting a study of the rural church and village problem as manifested in over-churching and inadequate churching, with a view to constructive approach to its betterment, in harmony with the recommendations of the Washington Congress of December 1-5, 1930.

It was recognized at once that the commission named in the latter recommendation was most properly the work of the denominational executives, and hence the forming of this commission was referred to them. Both of the groups created by these two recommendations began to work soon after the first convocation. They found themselves following along the same lines and before many months became one commission. At the second convocation a long report was read by the chairman covering the first year's results. It was becoming increasingly apparent that if any progress was to be made in either closer cooperation or comity, the two fields of the commission's work, a more basic type of cooperative organization must be developed. At the end of the second year's work, the same commission being appointed by the second convocation, the chairman made his report in the form of specific recommendations leading to the expanding of the present council into a council of churches and Christian education. At the largest and most representative convocation held, the third, this proposal was discussed. Before any vote was taken, a day was allowed to pass, during which each denominational group held a caucus to appoint two of its number to serve on a committee, if it was desired that the proposal be carried out. At the next morning session nine denominational groups brought in reports announcing the men who would serve on the tentative constitution committee. It is worthy of note that at the first meeting of this committee, held several weeks after the convocation, all but one member was present.

By the end of March, 1933, a simple tentative outline of a plan for expanding the present council was ready. Nine denominational state bodies have already, in the order named, approved this new organization and appointed their representatives upon it. Congregational-Christian, Evangelical, Evangelical Synod of North America, Disciples of Christ, United Brethren in Christ, Methodist Episcopal, Church of the Brethren, Presbyterian, U. S. A., Northern Baptists. The Nebraska plan offers a basis for real Christian cooperation, and the Council of Churches and Christian Education will be the creation of the Protestant bodies of the state.

The Religious Education Bibliography, 1932, *is now available from the Office of Education, Washington, D. C. (Pamphlet No. 37, price five cents.) It is an annotated bibliography of religious education, covering selected books and articles for the year 1932, dealing with history and progress, administration, curriculum and methods, and problems of leadership.*

The Workers' Conference

ALTHOUGH major Christmas plans were probably made in the November meeting of the workers' conference, there will still need to be some last minute plans and evaluating of Christmas activities already under way. Perhaps most groups will want to have but a brief meeting of the entire group so as to have a large proportion of the time available for departmental conferences. The following suggestions are based upon this issue of the *Journal*, but, of course, every meeting of the workers' conference should be based primarily upon the specific needs of the group for which it is planned.

1. Devotions

Certainly the entire corps of teachers and officers should share in a carefully prepared devotional service at this Christmas season. If you have been using Professor Dahl's articles as guides for this period, then, of course, you will use the fourth and last of this series as a basis for meditation. Or perhaps you will want to center the devotional thinking of the group about some of the great Christmas music, poetry, and paintings.

2. Christmas Plans

An interesting as well as profitable part of this December meeting might be given over to the singing of Christmas carols and relating of Christmas legends which show the origin of some of our Christmas customs. Such books as *Christmas and Christmas Lore* by Crippen, and *This Way to Christmas* by Sawyer, will be valuable sources in preparing such materials.

Individuals as well as groups should give thoughtful consideration to Mrs. Brooks' article on "The Road to Bethlehem." But, lest reading result in mere enjoyment of it, specific plans for the observance of at least Christmas week should be made at once.

If your school has always had a Christmas party or entertainment, or if it hasn't, wouldn't your people be interested in a presentation of "The Christmas Bells of Kerin Town"?

3. After Christmas, What?

It is comparatively easy to keep pupils interested during the Christmas season, but how can one maintain that interest during the less exciting months of January and February?

To what extent are your teachers and officers eager for help in dealing with their tasks? Are there leaders in your church who might give valuable individual help—the pastor, the director of religious education, a well-trained departmental superintendent?

Have your teachers even investigated some of the newer methods of education in either public or religious schools? What efforts have been put forth to apply the newer principles and methods to the teaching in your church school?

McKibben, "Helping Individual Leaders"
Offill, "Seeing Is Believing"
Weisenfelder, "January in the Beginners' Department"
Shriver, "Making Jesus Real to Children"

4. Cooperative Opportunities

Are your workers familiar with the cooperative work being done in your state, your county, your city? To what extent is your school helping to promote the larger program of Christian education through participation in cooperative work? Study the report of what is being done in Nebraska (page 19), and then make a study of your own interchurch activities and possibilities.

Now We Did It This Way

By Cecile Houghton Stury*

HOW can we provide a more adequate program on Sunday morning for those thirty-two nine- to thirteen-year-old boys and girls who meet with the adults each Sunday? Many suggestions were made as a possible answer to this query, only to meet with objections from various older members of our one-room school. (The younger children had already been cared for.) Finally, the adults agreed to use the auditorium for their fifteen minute worship service, thus releasing the basement in which to *try* a junior department service.

When we read accounts of well-organized departments with splendid equipment, good materials, expanded sessions, various creative activities, et cetera, we realize that this is only the first step toward many other goals; but this is the way we made an attempt to overcome what we recognized as a bad situation.

In the first place, we made the basement as attractive as possible. A desk was placed in the front of the room and the chairs were carefully arranged. Leaders came early so as to greet the children and interest them in friendly conversation before the hilarity, which they were accustomed to produce, had a chance to start.

At first a worship service was impossible. The spirit for it had not been developed. Presently, it was found that the children would be attentive to quiet piano music if it were explained and well played. Then we found that a well-told short story would hold their interest, so these and brief personal items about some of our missionary friends were told. After a time it was decided to devote the time once each month to a missionary service. Children learned to share and to bring small offerings which were received by the pastor or other leader in a quiet, dignified way. After a time, Bible drill and some memory work were introduced; and gradually there grew up a spirit of friendliness, unity, and cooperation which is making possible the carrying out of many interesting undertakings.

At the close of the first year of our experiment, at Thanksgiving time, the following service of worship was conducted. The old desk was made beautiful with an attractive spread and a bouquet. There was hung on the blackboard a copy of "The Angelus" which had been studied and appreciated by the group. As the last strains of the quiet music ceased, we read together the call to worship, which was written on the blackboard. The leader read a letter of gratitude from Dr. Gulick for the "Treasure Chest" which the department had sent to Porto Rico. One of the girls of the group read a poem of gratitude which closed with the line, "Father in Heaven, We Thank Thee." Then, in the joy of knowing that our gift would make others happy, we bowed our heads for silent prayers of gratitude for ours and others' happiness and then united in the brief prayer of the poem, "Father in Heaven, We Thank Thee." After that, one of the teachers told us about the "Doxology" and of some of the times when it has been the expression of grateful hearts, after which the group sang the "Doxology" and then went quietly to their classes.

During December, a Christmas service, which was shared with the entire school, was planned and conducted. The first grade juniors sang a song; the second year group exhibited a poster; the entire department sang a hymn; a brief period of conversation was conducted; and then, as a "surprise," the oldest class presented the church with a Christian flag—which had been bought at considerable sacrifice on their part—with an appropriate ceremony. The service was worshipful and well carried out.

One change has been made in our classes which we feel is an improvement. Formerly, all of the boys were together, likewise the girls; although in school they were classified according to grade and not sex. We have made an attempt to organize the group according to school grades and so have mixed classes throughout the department.

Although some of the older groups from the auditorium hold their class sessions in the basement, they do not interrupt our worship service and so are no disturbance.

This much we accomplished in a little over a year's time, needless to say, we are eager to make further ventures in improvement; but we believe, and so do the adults, that their making possible our use of the basement for fifteen minutes each Sunday is proving exceedingly worth while.

*Sussex, Wisconsin.

Thou Lord and Creator of the Christmas Spirit everywhere, abide thou in our hearts at this stressful time. Approaching again the birthday of the Prince of Peace, our hearts hesitate before the confusions around us and the weaknesses within us. Forgive us and our fellows the follies of our class strife and our bitter injustices of man to man. Save the nations from the stupidities and tragedies of impending strife. Deepen in our leaders an insight into the needs of humanity. Grant them a vision of the Star of Brotherhood. Quicken in us widening knowledge, keen understanding, resolute will, and redeeming sympathy. So wilt thou enable us by our personal lives to rebuke all evil influences in the leadership of our times and to uphold those that are good. Thus we breathe out unto thee our Christmas prayer. Amen.

The Gifts

A Dramatization of the Christmas Story for a Junior Department

By Richard P. Martin*

IN an effort to work out an effective Christmas presentation for juniors that would give opportunity for participation with minimum rehearsing, the following dramatization was written some years ago. That the interest in it has caused it to be an annual event seems to indicate its worth, and it is reported here in the hope that other junior groups may be happy in preparing a similar production.

There are no memorized speaking parts. The costumes and setting are simple, and the musical accompaniment can be easily played by the pianist.

Because our junior room is a basement one, we have natural subdued lighting. At one end of the room there is a low, narrow platform. Opening off of this platform into a storage space is a double doorway. The following is a description of our play as it has been given with this equipment. It can, however, be easily adapted to other settings.

Characters

(Selected from the oldest juniors)

Joseph
Mary
Chief Angel
Three Angels
Three Shepherds
Three Wise Men
Three Gift Bearers
Two Readers

Setting

Our *platform* is arranged so that it centers at the double doors. We cover the platform with green canvas runners, and in the front right corner we build a campfire out of twigs and leaves under which an electric light bulb covered with red paper is concealed. The front wall is decorated with Christmas wreaths and laurel chain, and at the right top corner of the double doorway is hung a small ornamental iron lantern with amber colored glass sides, in which is placed a small electric light bulb. On the wall above the center of the doorway is a nail to which is fastened a small wire that runs to another nail set at the same height in the left wall about fifteen feet from the front wall. Along this wire, by means of a black thread running from side wall to nail over door and back again, there is drawn a small *star* at whose center is a flash-light bulb for which the smallest flash-light battery is attached to the rear of the *star*.

The storage space behind the double doorway is used as a *manger room*. In it sheets are hung from the ceiling to form the back and side walls of the room which is about eight feet square. In the center of this space there is placed a manger in which an electric light bulb is concealed under one or two thicknesses of white cloth. The manger is far enough back so that the double doors may be opened without striking it. High up against the ceiling, so as to be unseen by the audience, is a blue electric light bulb. A small chair is placed at the right side of the manger. Where there is no door in the wall, the manger may be built against the wall and some curtains used to conceal it during the first part of the play.

Lighting

As stated above, our natural light was sufficiently subdued. A lighter room should be darkened by drapes at the windows.

Costumes

Because the scene lighting is subdued, the costumes do not need to be elaborate or in great detail, and no make-up is necessary.

Joseph: a dark robe, a light turban, and a rude staff.

Mary: a blue scarf over head and shoulders, and a blue or white long dress.

The Angels: long white robes or just ordinary white dresses, no wings; chief angel may wear distinguishing cross bands and belt of silver ribbon.

The Shepherds: bare legs and heads, knee-length brown smocks, moccasins, rude staffs; one carries a large toy, another a sling, and the third a leather pouch.

The Wise Men: brilliant robes, turbans, and belts; each carries a brightly gilted or colored small box.

The Gift Bearers and *Readers* are not in costume.

Order of Service

Before the play is to begin, and preferably before any audience arrives, *Joseph*, *Mary*, and the *Angels* take their places in the manger room. *Mary* is seated at the right of the manger, gazing into it, *Joseph* stands at the left rear, and the *Angels* stand at the sides. The *Shepherds* are concealed in a classroom space off the platform at the right and the *Wise Men* in a similar space at the left.

When the play is to begin, the lights in the auditorium are turned off and the lights in the manger room, as well as in the lantern and campfire, are turned on from inside the closed manger room.

The *First Reader*, a girl, comes from the front row of seats at the conclusion of "Silent Night, Holy Night," played through once by the pianist, and, standing on the floor at the right of the platform, reads distinctly and slowly from a Bible the shepherd story from St. Luke (chapter 2:1-20). The *Reader* takes her seat and the *Shepherds* come onto the platform slowly from the right and sit down around their campfire. They appear to be talking to one another. The pianist then begins to play "While Shepherds Watched Their Flocks by Night." When the first line of music has been played (to the point where "an angel of the Lord came down"), the *Chief Angel* opens the double doors of the manger room from the inside and comes out, closing the doors behind her. While the pianist continues the hymn, repeating as often as required, the *Chief Angel* approaches the *Shepherds* who, when they discover her, show signs of fear. She slowly stretches out her arms toward them and then slowly points with her right hand toward the manger while she beckons with her left hand. The *Shepherds* arise slowly and follow her cautiously. When they come in front of the doorway, she opens the doors wide and stands outside at the left. The *Shepherds* look into the manger room, seem to speak to each other for a moment, then slowly kneel, one by one, and present their gifts which are the toy lamb, the sling, and the leather pouch, each of which is held up toward the manger before it is placed on the floor before the manger. The *Shepherds* then slowly rise and sit on the platform in an arc at the right of the doorway and facing the audience. The pianist finishes playing "While Shepherds Watched Their Flocks by Night."

The *Second Reader*, a boy, does as the first, except that he stands at the left and reads the wise men story from St. Matthew (chapter 2:1-12). When he has taken his seat, the pianist begins to play "We Three Kings of Orient Are." It is important that the action follow this music accurately. The *Wise Men* start slowly walking toward the platform from the left as soon as the music begins, the star going before them slowly along the wire. As they reach the platform, they stop to gaze up at the star, one pointing to it. As the first chorus begins, they step up onto the platform and walk slowly toward the doorway, the *Chief Angel* looking at them and pointing with her left hand to the door. When the pianist finishes the first playing, the *Wise Men* are standing in an arc at the left of the door, in front of the *Chief Angel*, facing the audience and holding their boxes in both hands. As the second playing begins, the *First Wise Man* moves slowly toward the manger, kneels, raises his gift box toward the manger, places it on the floor, stands up, and walks backward to his place, which he should regain just as the chorus begins. The *Second* and *Third Wise Men* do likewise for the third and fourth playing with this exception: the *Shepherds* rise in their places at the beginning of the fourth chorus which is sung softly by all the actors with the piano accompaniment.

The *Chief Angel* steps from the left side to the center of the doorway and advances slowly to the front of the platform. She then says to the audience: "The shepherds and the wise men have brought their gifts; do you now wish to bring yours?"

In reply, one of the boy *Gift Bearers* rises from his seat in the front row, steps upon the platform, center front, as the *Chief Angel* walks slowly backward to her former position. The *Gift Bearer* says, "Let us bring our gifts, too." (The subscription envelopes and loose offering have been deposited in two baskets at the rear of the room as the pupils entered.) The pianist plays softly "As with Gladness Men of Old," and the remaining two *Gift Bearers*, a boy and a girl, who are seated in the rear row, rise from their seats, pick up the baskets and carry them down the center aisle, step up onto the platform, and follow the *First Gift Bearer*, who has turned around, toward the doorway. When the pianist ends playing, the *Gift Bearers* say, "O Christ, we bring our gifts to thee. Our lives, our love, our loyalty," and kneeling, place the baskets with the other gifts. As they rise the pianist begins to play "O Come, All Ye Faithful," and in time with this music the *Gift Bearers*, the *Shepherds*, and the *Wise Men* march from the platform down the center aisle to the rear of the room, one of each group marching alone followed by the other two side by side. The playing grows softer and modulates into "Silent Night, Holy Night." Then the *Chief Angel* steps in front of the doorway, holds her hands above her head in a gesture of benediction, steps backward into the manger room and closes the doors. The pianist finishes the hymn, the lantern and campfire lights are turned off from inside the manger room, and only the star gleams.

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The Christmas Bells of Kerin Town

By MARY BENNETT HARRISON*

PLACE: Kerin Town, Sweden.
TIME: Six weeks before Christmas.

Characters

ERICK ANDERSON, *the old bell maker.*
FREDRICKA, *his wife.*
YOUNG ERICK, *their son.*
OSCAR GULSTRAND, *the mayor of Kerin Town.*
HOLMFRED, *his beautiful young daughter.*
KATE, *the old serving woman of the mayor's household.*
BOYS AND GIRLS OF KERIN TOWN, *singers in the festival.*

Synopsis

The festival of the Christmas Bells was as old as Kerin Town. The bells were made in the town and their makers honored above other craft workers. Old Erick Anderson had long been the maker of the sweet-toned bells. His son worked with him.

The custom was that every one who was able should order a bell for the festival, and march in the procession at dawn on Christmas day. They would form in front of the mayor's house and, according to law, the mayor's lady opened the festival with the ringing of her bell. The others followed until all the bells were pealing. They were made to sound in perfect harmony—no mean task, but one the Andersons had learned well.

Holmfred, the mayor's daughter, was to lead the procession for the first time since her mother's death, and, as ever, young Erick expected to make her bell. But Holmfred had other plans. She craved excitement; hated Kerin Town, the festival, and young Erick's love making—or thought she did.

Stage Setting

Screens may be used to give the effect of an inner room—Old Erick's work shop. If scenery is not possible, screens may also be used as wings. A Christmas tree, decorated and lighted, will add to the beauty of the final scene. This, with green branches, gives the out-of-doors effect. A small platform, with steps, makes the porch of the mayor's house. The bells can be made of heavy silver and gold paper, with designs if desired. Only a few need chime. They will sound like many when accompanied with singing. Dinner gongs, such as the Chinese make, may be used, or any sweet toned bell. A gong, with suspended striker, can be fastened inside the bell and with a little practice will sound well. If in a large church with organ, the chimes of the organ can be synchronized with the swinging of the bells. This would give the proper effect without gongs or bells. Or gongs could be sounded off stage—this will simplify the bell problem.

Act 1

The scene is laid in the warm, cosy kitchen of the ANDERSONS. *Copper pots adorn the shelves. There is a table with a bench on either side, a kitchen stove, and a chair or two.* FREDRICKA *is seen busy with preparations for supper. Through the open door old* ERICK *is seen at his work bench. Various shaped bells are visible, while a musical note is heard from time to time, showing* ERICK'S *work of testing the bells.*

FREDRICKA (*dressed in typical Swedish costume*): Come, come, Erick, your supper will be cold. You are as hard to tear away from that bench as a cat from a mouse. (*A bell sounds.*) Ah, my Erick, no one can make a bell sound so lovely. (*She looks in at him with adoration.*)

ERICK (*entering, his face shining*): Dids't hear that bell, Fredricka? So clear, it was like a peal from heaven.

FREDRICKA: To be sure it was, Erick. This will be the finest festival we have ever had. What would Kerin Town do without you to make its bells?

(*Erick seats himself while his wife serves him, then she, too, is seated.*)

ERICK: You are right, Fredricka, no one can make such bells. But, then, I should. Didn't my father do it before me, his father before that, and so on for years back? There are many to make this year—and young Erick does not help as he should.

FREDRICKA: Forgive him, dear. He is in love and should not be blamed for a bit of dreaming. Holmfred is a beautiful girl, though a proud piece.

ERICK: She is too proud. Because her father is mayor is no reason for her to hold her nose in the air.

FREDRICKA (*coaxing*): Your supper is getting cold. Here, is not the knackebrod good? Drink this hot coffee, it will warm you. Holmfred is but feeling her power. It would be a grand thing for our son to marry the mayor's daughter.

ERICK (*looking up at his wife sternly*): No good can come from a union of the high with the low. The mayor is the big man of Kerin Town—

FREDRICKA (*interrupting him with spirit*): Tut, tut, Erick. Is not your work as important as his? The festival of the bells is an old and honored custom, and but for you there would be no bells and no festival. As for our Erick—there is not a mother's son like him.

ERICK (*a flicker of a smile on his face*): You spoil the boy. He is already feeling his oats. He would go to Stockholm to learn more of bell making.

FREDRICKA: Why not, there is much to learn in the city, and we want our bells to be the finest.

ERICK: Why spend all that money? The bells ring no louder—it is a waste of both time and money.

FREDRICKA: No louder, my Erick, but sweeter, clearer.

ERICK: There, you defend him. 'Tis but six weeks until Christmas, and all the orders not yet in. Holmfred is tardy with her order, as usual—the saucy thing.

FREDRICKA: I was young once myself. And well I remember my first taste of city life —I don't blame her one bit.

ERICK (*with a twinkle in his eye*): You had best tell me when you took your taste.

FREDRICKA (*teasingly*): If you knew all I ever did then my power would be quite gone.

ERICK (*frowning*): What sort of a woman have I been harboring—you trouble me.

FREDRICKA (*laughing*): Didn't I tell you so —it is well to keep a man a little anxious —you are all a conceited lot at best.

(ERICK *lights his pipe as he sits brooding, while his wife finishes her meal and starts to clear the table.*)

ERICK: Where is young Erick, is he not coming home to supper?

FREDRICKA (*as a step sounds outside*): I think I hear him now.

YOUNG ERICK (*entering, in happy mood*): And who is that you hear, mother darling?

FREDRICKA (*smiling lovingly*): Oh, a very late, naughty boy. Would you like a bite to eat, son?

YOUNG ERICK (*taking his place at the table*): A bite! I want a whole meal—meat, potatoes, pie, and perhaps some goose, or a bit of wild game. (*Mother and son laugh at their little game. She places a bowl of their simple meal at his plate.*)

FREDRICKA: Here is the goose cooked to a turn, and the pie will soon be coming. (Old ERICK *does not enter into their fun. He watches his son with a stern eye.*)

OLD ERICK: We must be busy at the bells from now on. No more late hours for foolishness. (*The son glances at his mother with a knowing look—she nods in reply.*)

YOUNG ERICK: I am going up to Stockholm in the morning, Father. We need some new material, besides I want to get the latest patterns from the bell factory.

OLD ERICK (*in anger*): Why should we copy the bells from the city? We make our own bells in Kerin Town—the ringing of the bells on Christmas morning is as old as the town itself—it is a sacred festival, and we need not the fandangles from the city. It is not the bells that interest you, but that gay wench of the mayor's.

YOUNG ERICK (*striving to keep his temper*): Holmfred is no wench—she is a very beautiful girl, and unless we keep up with the new bells, even in our old custom she, as well as others, will order their bells from the Stockholm factory.

OLD ERICK: I suppose she is going into the city for that very purpose. Well let her go, we can get along without her.

YOUNG ERICK: But can we, Father? You know as well as I that it is a law here that the mayor's lady must lead the procession. Since Holmfred's mother is dead that duty falls to her.

OLD ERICK: Does she go into the city in the morning, too?

YOUNG ERICK (*somewhat embarrassed*): Yes, we go together.

OLD ERICK: Ah, she would make a fool of my son!

FREDRICKA (*trying to sooth him*): Here, take a bit of this sweet cake. It is good for what troubles you.

OLD ERICK: The sweet may pacify my stomach, but it will take more than that to sweeten my temper. (*He hurries into the work shop.*)

FREDRICKA (*patting her son's shoulder*): Will Holmfred buy her bell in the city?

YOUNG ERICK: I hope not, Mother. Haven't I always made her bell? That is one reason I must make the finest bell ever—when she sees it I know she will like it.

(OLD ERICK *comes to the door of his shop as voices are heard outside.*)

This play was written for use as a Christmas entertainment for church or Sunday school. It is equally appropriate for clubs or societies. It is a full evening's performance and requires no added numbers. Both young and old can take part, thus bringing the family together in entertainment and worship.

*Los Angeles, California.

OLD ERICK: There come those young rascals now; they make this place a bedlam. They cannot see the bells, Fredricka, don't let your tender heart weaken. And be sure you get an order from Holmfred. (*He goes into shop.*)

(*Singing and laughter is heard close at hand.* YOUNG ERICK *goes to the door and throws it open.*)

YOUNG ERICK: Come in, come in, and welcome. (*A merry crowd of boys and girls enter,* HOLMFRED *is one of them. They are full of fun and frolic. She alone remains aloof and dignified.*)

BOYS AND GIRLS: The bells, are they nearly finished? We want to see the bells.

(FREDRICKA *steps between them and the door of the shop.*)

FREDRICKA: No, no, they are not done yet —but soon.

BOY: Oh, let us see them, we won't tell the others.

GIRL: We want to hear them ring—just once.

(*They gather about her and try to coax her.*)

OLD ERICK (*stepping to doorway*): Now you need not coax, there is not a bell to be seen yet. I can tell you, though, that they are more beautiful than ever before. (*Looks at Holmfred.*) They have a tone like from heaven. If you have neglected your order you had best give it now.

ONE OF GROUP: Our orders are all in. We even know our songs, do you want to hear them? (YOUNG ERICK *stands by Holmfred. They talk in whispers. The crowd starts singing. Here may be introduced as many Christmas songs as desired. As they finish and there is a moment of silence, the clear, sweet tones of a bell come from the shop.* OLD ERICK, *beaming, comes to the door.*) How is that, my friends, will it fit in with your songs, think you?

GROUP: Beautiful, lovely, better than last year—thank you, thank you. (*They go out calling*): "Goodnight, everybody."

(HOLMFRED *remains.* FREDRICKA *goes into shop and softly closes the door.*)

YOUNG ERICK: Are you ready for our trip tomorrow?

HOLMFRED: No, but Kate will have everything packed for me. Did your father mind your going?

YOUNG ERICK: Well, I can't say he was pleased. I go just the same, my dear, and I will learn to make the very finest bell you have ever had, my beautiful. (*Tries to put arm about her.*)

HOLMFRED: Don't, Erick, you know I don't like it.

YOUNG ERICK: Don't you like me even a little? I have thought you did these last few weeks.

HOLMFRED: Let's not talk about it. I want to go to the city and see the sights. I'm tired of this silly, childish bell festival. It was all very well when we were children—not the thing really for us now—don't you think I am right?

YOUNG ERICK (*walking away from her*): Silly and childish, Holmfred! Why it is the very soul of Christmas, a sacred thing! You thought so, too, before you went away to college. You know how the sick and old wait for our music—besides, it is holy. Father and I have made this our work for years—money cannot buy the love and worship we put into the service.

HOLMFRED: My, my, what an eloquent preacher you are. I had no idea you had made this simple work your *life* work.

YOUNG ERICK: Don't, Holmfred, you are but trying to hurt me. How can you talk so when you know I love you?

HOLMFRED: Love me, how interesting! Believe me, Erick, I don't intend to settle down in Kerin Town. You must change your manner of business before you talk of other things.

YOUNG ERICK: You are cruel tonight! Perhaps you will be more kind in the morning. (*She draws her coat about her, and goes toward the door.*)

HOLMFRED: Maybe, but I doubt it. I must be going, Erick, or I shall lose all my beauty sleep.

YOUNG ERICK: Give me your order before you go. I will make you a wonderful bell.

HOLMFRED: Better than the one I can get in the city? Wait until you *see* and *hear* my bell. It will make even you take notice!

YOUNG ERICK: You can't mean it, Holmfred, you know how I glory in making your bell. Even the factory in Stockholm cannot do better than I can.

HOLMFRED: Time must prove that, kind sir, just remember what I have said—wait until you *hear* my bell. But after all, don't be too bothered, I may not be here at Christmas time. If I do decide to return I will bring a marvelous bell with me. (*She goes out with a mocking laugh.*)

CURTAIN

Act II

The scene is laid in the living room of the Mayor of Kerin Town. It is early evening of the night before Christmas. OLD KATE, *the serving woman, is putting the room in more perfect order.*

KATE: Bless the child. It's been a lonely house without her. I think she'll like her mother's dress, sure 'an it was hard to fix. (*The* MAYOR *enters from outside, wearing fur coat and cap.*)

KATE: Faith, Mister Gulstrand, I didn't hear you come—but where is the child?

MAYOR: The train is very late. (*He grumbles and frets.*) A spell of weather should not keep a train back, bad management. Is the dress ready, Kate?

KATE: Even to pressing—and sure it is a pretty thing. How well I remember my lady—

MAYOR: Yes, yes—the festival will not be the same without her. (*A knock is heard at the door.* KATE *opens it.*)

KATE: Good evening, Mr. Anderson, good evening, Mrs. Anderson, will you come in —ah, Erick, lad, how are you? (*They all enter.*)

MAYOR: Come right in, come in—a fine night, if a little cold. Sit here, Mrs. Anderson, and here, Mr. Anderson.

OLD ERICK: Thank you, Your Honor, we but came to pay our respects and to wish you "good Christmas." (YOUNG ERICK *is laughing with* KATE. *He holds a package in his hand.*)

FREDRICKA: My son, have you forgotten the cakes? This year, Your Honor, they are not as rich as they should be. To tell the truth I seem to have lost my cunning with cakes.

MAYOR: (*gallantly*): That you never could, Mrs. Anderson. Kate here has made her share also, will you bring them, Kate? (KATE *goes out to get the cakes while* YOUNG ERICK *opens his package and the Mayor exclaims at the cakes.*)

MAYOR: Beautiful, beautiful! Holmfred will soon put her pretty teeth in these.

YOUNG ERICK: I see the train is late, Your Honor, would you like me to meet Holmfred for you?

MAYOR (*with a twinkle*): That is asking much, Erick, but, if you don't mind—it would save me going out again. (*Turns to* MRS. ANDERSON.) Kate has Holmfred's dress ready, and (*turning to* MR. ANDERSON) I trust her bell is as it should be?

OLD ERICK: I had no order for her bell, I know nothing about it.

MAYOR: What's that—no order! Surely you are mistaken, or perhaps young Erick knows about it. As I remember, he has always made my daughter's bell.

YOUNG ERICK (*in some confusion*): She did not wish me to this year, Your Honor. I believe she ordered her bell from the factory in Stockholm.

MAYOR (*excitedly*): She did, you say? I always knew this visit would bring us no good. It takes a curb to hold that girl down, but I'll show her who is master. Why—she was not even coming home—what do you think of that, Mrs. Anderson?

FREDRICKA: I say let her have more rein. A broken spirit is worse than a wild one. Holmfred is young, she is a dear girl, and much like her mother.

MAYOR (*sighing*): I can't understand her—she surely needs her mother—or a husband.

FREDRICKA: A husband would not be so hard to find.

MAYOR: I'm not so sure of that—she seems to like those city fellows.

YOUNG ERICK (*very uneasy*): Had we not better go, Mother? It is getting late. (*They all rise.*)

MAYOR: Thank you again for the cakes, best Christmas joy to you all. (*Turns to* YOUNG ERICK.) Then you will meet the train? That relieves me. Good night, good night.

OLD ERICK: Good night, Your Honor, I hope Holmfred has her bell.

MAYOR (*as the others go out*): Kate, Kate, where are you?

KATE (*coming in from the kitchen*): Oh, my gracious, have they gone, and without the cakes?

MAYOR (*sternly*): Kate, what do you know about Holmfred ordering her bell from the city?

KATE: How should I know, sir? Holmfred keeps a close mouth in her head.

MAYOR (*loudly*): You do know, Kate, speak up.

KATE: I may be stupid but not deaf, sir.

MAYOR: Drat the women! They are all alike.

KATE: Sure, we must outwit the men.

MAYOR (*losing his anger, and speaking in a weary voice*): At least you need not add to my troubles, Kate. You have tended Holmfred since she was a babe—surely you can help me to manage her now.

KATE: That is just it, sir, she objects to being managed. We must try to understand her—though, faith, she taxes my patience.

MAYOR: Yes, yes, but about her bell. This is too sacred a festival to trifle with—Holmfred must have a bell.

KATE: Never fear, sir, she is bringing a wonderful bell from Stockholm.

MAYOR: More dishonor to her! Our bells are famous—she spoils our Christmas worship. But (*despairingly*) I suppose it is too late to remedy now.

KATE: You best go to bed now, sir, tomorrow will be a busy day for you. I will sit up for Holmfred.

(*A step is heard outside and* HOLMFRED, *dressed in red coat and cap, flings open the door. She is impatient. She is followed by a boy with her luggage. She goes to her father and kisses him.*)

HOLMFRED: What a splendid welcome you gave me. Not a soul at the train. Pay the boy please, Father. (*She goes to* KATE *and puts an arm about her.*) You old dear, what is there to eat? I'm starved. (*Exit* KATE.) Where is that young bell maker? Was there any law against his meeting me?

MAYOR: Well, well, daughter, you need not feel neglected. Erick was to meet you when I found out the train was late.

HOLMFRED: A pity he didn't keep track of the time we made up. (*The* MAYOR *walks about as she complains.* KATE *enters with food and places it on the table.*)

KATE: We are glad you are back, Holmfred, and aren't you gay in your red coat and cap!

HOLMFRED: It's time a little gaity was put into this town. But wait until you see my dress for the festival.

KATE (*in dismay*): You mean—you won't wear—your mother's dress?

HOLMFRED (*laughing*): I mean just that, my good Kate.

MAYOR: What's that, Holmfred?

HOLMFRED (*hurriedly*): Oh, nothing, Father. I bought my bell in Stockholm—they have such lovely ones there. You know, Father, this is my first appearance as leader of the festival, and I thought it most fitting to get my bell in the city. (*She is nervous, and* KATE, *who has been weeping, slips out as she sees more trouble coming.*)

MAYOR (*in quiet anger*): You know better. You know what this festival means to me, to all of Kerin Town. It is our Christmas worship. You but dishonor me when you slight our own bell makers—there are none finer in any city.

HOLMFRED: I am of age. If I choose to buy my bell in the city I see no great crime in that. As for Erick, I met him often in the bell factory, and he quite approved of me getting my bell there. (*She is pale and distressed as she talks.*)

MAYOR: I should have forbidden your visit there—the city has done you no good.

HOLMFRED (*almost in tears*): Maybe, but I want to go back—I want to live there.

MAYOR: That you shall not, my girl. You have had too much of it already—you are changed, and not for the best.

(*There is a knock at the door. The* MAYOR *opens it,* YOUNG ERICK *enters.* HOLMFRED *seats herself at the table, but does not eat.*)

YOUNG ERICK: Holmfred, I'm sorry I missed you. I have but just learned that the train was in.

HOLMFRED: Oh, it doesn't matter, Erick, everything is wrong anyway—one thing more makes no difference.

(ERICK *is troubled, but before he can speak the* MAYOR *says.*)

MAYOR: I'll say good night, Erick, I'm very tired. Better be in bed soon, Holmfred, you must be up at dawn. (*Exit.*)

YOUNG ERICK (*tenderly*): What has gone wrong, Holmfred, tell me?

HOLMFRED: Oh, this miserable festival—father's angry because I bought my bell in the city—Kate weeps because I won't wear mother's old dress. (*Rises as her anger grows.*) I wish I had not come home, I hate it here, I hate—I—hate the festival.

YOUNG ERICK: Stop, Holmfred. You can't mean that. Why do you hate the festival, what has happened to make you feel like this?

HOLMFRED: Why do you ask me that, do I have to account to you, too, for my actions and feelings?

YOUNG ERICK: You are tired, dear, from your journey—it was lonely with no one at the station, but let's not think of that now. I know you don't hate Christmas, and we all look forward to your leading us in the festival. Come, dearest, be happy. (*Tries to put his arms about her.*)

HOLMFRED: But I do hate Christmas, I hate Kerin Town, I—I hate *you.* I wish you would go and never come back—go—hurry and get out of my sight. Oh, why did I come home.

YOUNG ERICK: Holmfred, can't you tell me what happened in Stockholm to change you from a healthy, happy girl to a nervous, unhappy woman? Please, dear, give me your confidence.

HOLMFRED (*taken off guard*): What happened! Why, why should anything have happened?

YOUNG ERICK: Dear, I'm asking *you* that.

HOLMFRED: Well don't ask me—don't ask me a thing—and go—do you hear? (*She bursts into tears, while* ERICK *picks up his hat and starts for the door.*)

YOUNG ERICK: Just the same Holmfred, I love you and always shall. (*He goes out.* HOLMFRED *locks the door, and walks the floor in great distress.*)

HOLMFRED: What shall I do—what shall I do! I wish I hadn't come back—Kerin Town and it's foolish festival! Child's play! I'm glad I'm going to leave it all. (*She goes to her luggage and unpacks her bell. It is covered with a soft bag. She starts to pull this off, slowly at first as though she could not uncover the bell—then with a jerk she discloses her bell with a deep crack in it. She lifts the bell high above her head as she talks as though to an audience.*) It *looks* beautiful—lovely—(*laughs*) it will sound like a note from the lower regions. I, Holmfred Gustrand, have done this thing. I had that crack (*she runs her finger down the length of the crack*) made there, I will spoil the festival, I will stand before the people of Kerin Town and ring my—my bell, that sounds like a deep croak. (*She pauses and seems to realize for the first time what she has done, then speaks slowly.*) I will spoil the Christmas worship—I will spoil—the worship of Christ—the holy Babe—and for this (*she lowers the bell*) I will lose my soul! (*In a whisper, shocked at what she has said and done.*) How did I dare have that made (*fingers the crack.*)! How did I dare say I hated Christmas! Oh, I can't go through with it (*she covers the bell*). I wanted to buy my freedom, freedom, and I'll be bound forever and ever. (*She sinks into chair by table and with her head on her arms bursts into sobs.*)

CURTAIN

Act III

The scene is laid outside the MAYOR'S *front door. Three or four steps lead down to the street. The time is early on Christmas morning. At first the light is dim but as the act proceeds the sun rises until the place is flooded with light.*

The door opens and the MAYOR *comes out dressed for the festival. He stands a moment as though waiting for some one.*

MAYOR: Holmfred, Holmfred, Kate, come here.

KATE (*appears at door troubled*): Yes, sir.

MAYOR: Where is Holmfred? She must be at the top of the steps—I see the people coming—she would defy me!

(KATE *who has gone in to find Holmfred, comes back at once.*)

KATE: She—she—she says she is sick, sir.

MAYOR (*in anger*): Sick or well tell her to come here.

(HOLMFRED *appears presently, dressed in red coat and cap. She looks ill and unhappy.*)

MAYOR: By my beard! What an outfit for this day! Just the same, my girl, you sound the opening note for this festival, and you stand while the others pass—when they go on to sing to the sick you go with them.

HOLMFRED: I'm I'm, not well, Father—I can't stand so long—please excuse me. (*She leans against the door as though ill. The* MAYOR *goes to her side and gives her a shake.*)

KATE: Kate, Kate, a cup of black coffee.

(KATE *disappears and returns almost at once with the coffee.*)

MAYOR: Now, drink this—that's better. Where is your bell, quick Kate, the bell?

HOLMFRED: Father, I can't.

MAYOR: You can and you will. Here is your bell, now take your place, and no foolishness, I'm master here.

(*Slowly* HOLMFRED *takes her bell—slowly she goes to the top of the steps. She keeps her eyes turned from her bell and her lips move as though in prayer. From right and left the* BOYS *and* GIRLS *form in two lines below* HOLMFRED, *each one carries a bell.* YOUNG ERICK *is seen in rear.* HOLMFRED *raises her bell to sound the opening note, while* YOUNG ERICK *works his way forward, his eyes on* HOLMFRED. *She seems to sway as, with closed eyes, she swings her beautiful bell. Her anguish is in sharp contrast to the beauty of the scene and the happy faces about her. Her bell sounds, and a note of surpassing sweetness fills the air. She gasps in wonder while the crowd sighs in delight.* HOLMFRED *opens her eyes in joy, a look of great relief sweeps over her face, for an instant her glance seeks* ERICK'S, *then, in abandon, she rings her bell again and again. She is very lovely in her worship, and the* MAYOR *back by the door, stiff at attention, beams with pride. The others now ring their bells and pass slowly in front of the* MAYOR *and* HOLMFRED. *They sing the Christmas songs as they go. The singing is soft during the little scene with* HOLMFRED *and* ERICK. *The* MAYOR *goes inside his home.* ERICK *goes to* HOLMFRED'S *side.*)

HOLMFRED: A miracle, a miracle has saved me! Oh, Erick how did you do it, when did you make my lovely bell?

YOUNG ERICK: I loved this day—and you—too well to let you do this thing you had planned. You forgot, dear, that the manager of the bell factory was my friend. He was greatly troubled over your bell—but had I tried to persuade you then you would have scorned me. I made your perfect bell here in Kerin Town—you must ask Kate how we made the exchange.

HOLMFRED: Thank God for you and Kate. I was nearly crazy last night when I looked at that awful crack—I did not sleep all night. Oh, Erick it still is a miracle—a miracle that you love me.

YOUNG ERICK (*putting arm about* HOLMFRED): Listen, dearest, the Christmas songs.

(*Faint and far away they hear "Silent Night, Holy Night." They sing together softly and go off slowly.*)

CURTAIN

Plays for Christmas

THE following Christmas dramatic materials are available from the International Council.

"O Come, Let Us Adore Him" by Edna M. Baxter. A service of worship for all ages, reprinted from the *Journal* for December, 1929. Price 10c.

"Come to the Manger" by Elisabeth Edland. A pageant in the November, 1932, *Journal.* Price 15c.

"Peace I Give Unto You" by Dorothy Clarke Wilson. A play with an accompanying service of worship in the December, 1932, *Journal.* Price 15c.

"The Coming of the Christ-Child" by Ruth Irwin Rex. A dramatic service of worship in the November, 1933, *Journal.* Price 15c.

Send *cash with order* to the International Council of Religious Education, 203 North Wabash Ave., Chicago.

January in the Beginners' Department

By LENA WEISENFELDER*

THEME: *God's Love and Care*

First Sunday

After ringing the "Church Bells"[1] we told how we walk and talk when we go to church. We sang, "When to Church I Go."[2] We greeted each other by singing, "Happy New Year" and "Every new year seems to say." We thought it would be nice to visit our friends in the primary department and sing, "Happy New Year" to them. A child went with a helper to find out if it would be all right for us to visit. The teacher sent word back they would be very glad to have us. We sang, "Happy New Year" and "Baby Jesus"[1] and then our primary friends wished us a "Happy New Year."

When we came back to our room there was time for children to choose songs they wanted. Most of them wanted the Christmas songs.

We talked about how we were awakened in the morning. Most of the children were called by their mothers. Some had heard the church bells. Mary Lou said the sun had awakened her. She told us how it looked, like a big orange ball. She went to the black board to draw the sun as she had seen it. After it was finished the children were invited to see the picture. The teacher said when she saw the sun in the morning it reminded her of a song. She sang for the children:

"Sometimes when morning lights the sky
And gladness fills the air,
God is Near."[1]

We were then ready to talk to the heavenly Father.

We talked about things children like to do in the daytime and there were such reports as: "play," "I like to play too," "I stay out of doors all day." "Play with Frieda," "play and help mother," "play with my doll." "I like to play outside." "I like to run errands for my mother, take the milk bottles down stairs, she runs errands for me, so I run errands for her."

"I help my mother." "I like to play with my doll and skate." "I dust and play with my dolls." Every child was given an opportunity to tell something. We rested while the pianist played a lullaby.

The children gathered close to the teacher. They enjoyed hearing the poem, "In the Morning."[3] There was a prayer of thanks for the daytime when we can work and play. After the story the teacher sang, "All Things Bright and Beautiful."

Merle Jean told us the heavenly Father had made her dress. The teacher remembered some cotton which she had in the cupboard and a helper brought it to the circle. We found the seeds and talked about how they must be planted, how the heavenly Father sends the rain and sun to make them grow. By and by the cotton was ready to be picked and taken to a factory where it was made into the cloth from which Merle Jean's mother made her dress. We were ready to look at our picture and discover some of the things the heavenly Father made. The blue sky was discovered, the grass, lake, and many animals were named.[4]

The children enjoyed drawing things which they see and do in the happy daytime. After the drawings were finished each child told a helper what his or her picture was about. One had drawn a picture of her doll house and taking her doll for a walk. Another drew the blue sky and flowers. Others drew the sun in the sky. Some of the children wanted to take their drawings home but the teacher told them she would make a book of them.

*Cincinnati, Ohio.

The Editors have asked some successful workers in the educational program of the church to send us concrete accounts of certain sessions, in the hope that these might provide suggestions to other leaders in their own work. We are presenting this month an actual report of the activities in a beginners' department during the month of January.

Second Sunday

The teacher brought the "Happy Day Time Book" which she had put together by using large rings. Using rings makes it easier to turn the pages and will allow for more pages to be added. The early comers were greatly interested in finding their own pictures.

Folders had been made of construction paper, pictures had been cut out showing things children like to do in the daytime. The pictures were to be mounted and put in our folder which was going to China. This was our offering toward the "Friendship Project for China." With the help of an assistant this was done during our presession period. As we gathered in the circle the teacher talked more about the little people of China who would like to know what boys and girls in America do.

We talked about what we do when we first awaken, gradually leading up to the first verse of our new song, "A Child's Day."[1] Again we sang, the first stanza of "God is Near" and we were ready for prayer.

The children were interested in the new picture[4] and talked about it. The little boy in the picture was discovered. Some said he was helping. After the story, "When Jesus Was a Little Boy,"[3] the children were given an opportunity to tell what they do at home to help. We were ready to sing the next stanza of our new song and "Helping Song."[5]

Third Sunday

Again we worked on the "Happy Day Time Book." Those who did not want to draw told an assistant some of the things they liked to do in the daytime. These she wrote down so they too might be a part of the book.

The piano called us together as we listened to "God's Love."[6] After greeting each other and singing, "Every Morning Seems to Say" we listened to the piano. It was telling us the song story we had learned the week before. Sonny remembered most of it and with the help of the teacher he sang it for us. Others joined the group and we sang it over and over again.

Jean volunteered to tell us that she had been awakened by the sun. Another told us about the frost he had seen on his way to church school. The teacher repeated the first verse of "God is Near" and those who wanted to sing, sang with the teacher. We were then ready to thank the heavenly Father for watching over us through the night.

A boy who had been away for several months was welcomed. When he came in his mother said, "Donald said, 'I am homesick for Miss Helen and want to go to church school.'" He had always been shy but now he was ready to stay without his mother.

After singing the first verse of "A Child's Day" we talked about what we do in the daytime. Of course children work and play. Many told what they do to help mother. This led to the second verse of our song:

"I sing through my work time,
I laugh through my play;"

We talked about what we do after having a happy day. Some said, "go to bed," others, "say my prayers." This led to the third verse of our song.

A nighttime picture was found. (A little boy looking up at the stars.) Bobby knew it was a nighttime picture because of the stars. We pretended the boy was saying:

"Pretty stars, pretty stars,
Shining in the night"[7]

and then asking the little stars why they shine so brightly. We also pretended that the stars answered the little boy saying the heavenly Father wanted them to shine for him. Douglass wanted to play the song. Many of the children stood together and raised their hands and moved their fingers to represent the twinkling stars. The other children sang to them and the stars answered.

The teacher told, "The Yellow Poppy"[3] and after the story she sang:

"God our Father made the night,
Made the moon and stars so bright."[6]

Then the children wanted to play the story. Immediately they were down on the floor pretending to be asleep. Jimmy is the tallest one in the group and seemed to take it for granted that he would play the part of the poppy. Following the story there was a prayer of thanks for the nighttime when we can rest.

Fourth Sunday

As the children arrived they went to the piano and the teacher played for them, "A Child's Day." The song was readily recognized. The children were then asked to go to the tables and draw something which reminded them of the nighttime. They preferred to draw pictures of the daytime.

As we gathered in the circle we sang the song several times and again after we had greeted each other.

One little girl wanted to sing, "Away in a Manger" and another "Jesus Loves Me." We sang both of these. We talked about how we had been awakened. It was a cloudy day and of course the sun had not helped but we remembered days when the sun had awakened us and sang the first verse of "God is Near." We were ready to thank the heavenly Father for the new day and for watching over us in the nighttime.

Nighttime pictures were again found and sung about. We talked again about what the little boy might be saying to the stars and sang.[7]

We were ready for our new story, "God's Care of Jacob"[8] but the children were allowed to examine the picture first.[4] The angels going up and down the ladder impressed them most. Another child found the man asleep. After the story the teacher sang, "How Strong and Sweet My Father's Care"[8] and then started singing, "God's Love."[6] Jack started singing with the teacher. He was asked where he had learned the song. He said, "In kindergarten." All of Miss Taylor's boys and girls were asked to sing the song for us. In closing we thanked the heavenly Father for "watch care at night."

(Continued on page 40)

Suggestions for Building Worship Programs

JANUARY SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Bernice A. Buehler**

THEME: *Growing like Jesus in wisdom and stature and in favor with God and man*

Thinking With the Leader

A new fiscal year lies ahead of us. Three months of the church school year will be seen no more. A backward glance reveals many successes and failures. The former will become the foundation for even greater achievements; the latter can never be erased, but can be remedied. If you have been successful, congratulations! If you have recognized failures, do not be discouraged; you at least are awake to the opportunities for improvement. You have a vision of what might be accomplished, haven't you?

Let me tell you about two different departments, and two different superintendents, Miss G. and Miss C. Miss G. usually found the children waiting for her. Frequently, she had to scold them for their disorderly conduct when she entered the room, a few minutes before nine o'clock. Many times during my visits, a substitute pianist had to be sought after it was time to start the misnamed worship service. A frantic search for someone to take the absent teacher's class prolonged the delay so that some children were given their first opportunity to participate in purposeful activity approximately twenty minutes after their arrival at the church school.

Miss C. was always on hand to greet the first child, even though he made his appearance twenty minutes before the opening hour of church school. With his arrival the room took on the air of happy worship. Here the children found something to do more interesting than noisily racing around chairs and tables. There was purpose in the church school, a certain part of which was to be achieved that particular day. Some twenty minutes after the first child had arrived, the music called the children to their chairs for a formal worship service. Naturally, joyfully, and without any constraint they experienced together the joy of being in God's house on his special day.

Both superintendents frequently commented on their morning session. "If only we had more time we might accomplish something with our group. We never seem to know our songs and prayers," Miss G. would say. "I wish all of our children would arrive as early as Johnny. I enjoy Sunday morning, especially that free period before all the children come. We have such fine talks with each other. It makes our room seem more like a home, but it keeps me busy reading and studying to find things for the children to do," Miss C. would say as she hurried to the door to say good-bye to the children.

More time—yes, our periods are short, but do we use the time we have to an advantage? Let us, like Miss C., meet the challenge of the hour that is ours by beginning church school with the arrival of the first child. Then, through study and reading, let us lead our groups into richer worship experiences.

Where can we find study materials? Turn to your "Teacher's Helps" for the lesson. Study carefully the suggestions for worship. Plan ways for correlating your worship and class experiences. Read and re-study *Worship Training for Primary Children* by Clara Beers Blashfield and *The Worship of a Little Child* by Edna Dean Baker. Send to the International Council for the *Standard for the Primary Department.* Study the entire *Standard,* especially the section on worship. In the light of this, evaluate critically, but appreciatively, the worship in your department.

Frequently, we want additional materials for our worship services, parties, and story-hour programs. Where can we find such? Here are a few suggestions for story books:

All the Year Stories for Little Folks by Elsie Spriggs (Fleming H. Revell Co.)

The Children's Story Garden collected by a committee of the Philadelphia Meeting of Friends (J. B. Lippincott Co.)

Primary Worship Guide by Jeanette Perkins (Pilgrim Press)

Mother Stories by Maud Lindsay (Milton Bradley Co.)

As you have perhaps noticed, most of our songs have been in *Primary Music and Worship.* This is one of the most inclusive song books, containing many of the choice songs from other books.

"I cannot afford to buy all of these books," I hear you say. Neither can any of us. Why not get acquainted with some of the other primary superintendents in your city or neighborhood? Decide with them which books you already have and which you want to purchase. Then let each one buy a different one with the understanding that you will exchange. You will not want to use every story or song in the book. Type the stories and copy the songs which are most usable. Thus, with forethought and cooperation, it will be possible for you to have the advantage of many of these books with very little cost to your school or yourself.

Activities Conducive to Worship

1. Construct sand table scene of the village of Nazareth. Make salt and flour houses or stone-colored houses from drawing paper. Color sponges and place them on the end of a forked branch for olive trees. Make palm trees by cutting petal-like leaves from green crepe paper, and fastening them in a cluster to the end of a small twig. A clay well will help to make the village realistic. Model water pitchers and lamps from clay. Use paper cut-outs or small dressed clothes pins for people.

2. Make Jesus' home in Nazareth. Make the house as suggested above, with a carpenter shop, fig and olive trees.

3. Make a booklet of the activities which help children to grow as Jesus grew in wisdom (pictures of school, reading, study); in stature (right foods, play); and in favor with God and man (acts of kindness, helpfulness).

4. Do the above for the life of Jesus.

5. Memorize and illustrate a song.

6. Make a special effort to help in the home and make it a happy place in which to be.

7. Dramatize things which Jesus might have done in the home; tasks which the children do today to help parents. Be sure to include tidying the room, dressing one's self, caring for the baby.

8. Draw pictures of the song, "My Day."

9. Continue to add sections to any accumulative book which you may have started.

(The Little Boy of Nazareth by Edna Bonser (Richard R. Smith) and *The Beautiful Childhood* by E. Frances Boulting (Harcourt, Brace and Co.) provide good source materials for this subject. The former suggests many additional activities and presents an excellent development of this theme.)

January 7

THEME: *And the child Jesus grew in stature*

HAVE ON HAND:

1. Pictures illustrative of the growing Christ, as
   "Visit of the Shepherds," Copping
   "Madonna of the Chair," Raphael
   "Jesus and John the Baptist"
   (Look over your Sunday school leaflets to find pictures of the childhood of Jesus)

2. *A Picture Story Book of the Life of Christ* by Edna Dean Baker. This dollar book is an excellent addition to any primary library. (The latter book suggested under "Activities" would also be very good.)

3. Pictures of babies and mothers from your picture set.

4. Geographical pictures of Palestine and Nazareth especially.

5. Model oriental house.

FELLOWSHIP: The children will want to look at the books and pictures. Some of them may bring their Christmas gift books to show to the teacher. Re-sing the Christmas songs which they request while they are looking at the pictures of Mary and Jesus. Others will be interested in the new pictures of babies and their mothers. Talk with the children about the babies in their homes, mother who takes care of them, and the way in which they are growing.

QUIET MUSIC *(To call the children to their chairs)*

LEADER: Jesus was once a baby boy just like the baby in your home. While we look at this picture of the little baby and his mother (Copping's "Visit of the Shepherds" or any other Christmas picture with which the children are familiar), let us sing the first verse of

SONG: "Away in a Manger"

LEADER: When Jesus was a baby boy he slept upon the hay. His mother loved and cared for him just as your mother loves and cares for you, and the little baby grew. (If some of the children have babies at home, mention them in your conversation. Show the picture "Madonna of the Chair," or any other Madonna picture which will help the children to visualize the child's growth.) Soon he was big enough to crawl over the floor and to play with his sisters and brothers. (Show a picture of the child at play, as the two cousins "Jesus and John the Baptist." Let the children talk about the things Jesus might have done, how he played, and why his friends must have liked him. Then by re-using these pictures, introduce the children to the following song.)

SONG: "Jesus Our Friend"[1] *(first stanza)*

SCRIPTURE: Our Bible does not tell us much about the things Jesus did when he was a boy. Listen to what one writer said: Luke 2:52.

SONG *(Leader):* I am certain the home in which Jesus lived must have been a happy one; just like our home when we are kind and thoughtful to each other):
   "The Home God Gave to Me"[2] or
   "The Happy Family"[3]

PRAYERTIME: If the children are accustomed to praying, they will want to express their own thoughts—"Thank you, Father God, for the little Baby Jesus. Thank you for

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his mother who took care of him. Thank you for our mothers, who take care of us. Help us to grow big and strong as Jesus grew and help us to remember to be a little kinder every day."

OFFERING *(Leader):* I am certain that as soon as Jesus was old enough to play with other children he began to share gifts with his friends just as we share our money gifts with others.):

"Father, Bless the Gifts We Bring"[4] or
"Father, Bless Our Gifts Today"[11]

SONG: "Useful in the Family" (See September, 1933, *International Journal*, p. 27)

January 14

THEME: *The child Jesus learned to help his parents in the home.*

HAVE ON HAND: Pictures as on first Sunday, and some of the boy Jesus in the carpenter shop, helping his mother to carry water, and playing with others.

STORY: "Growing Up"

There was one thing that Jesus wanted more than anything else in the world and that was a little baby brother. "Mother," he asked, "why can't I have a little brother like David's? I want one, mother!"

His mother smiled as she kissed him and said, "Perhaps you will have some day, little son, but first you must learn to take care of yourself and help me all you can, for it would not do to have two babies in the family."

"Oh, I can take care of myself, mother!" said Jesus.

He really did want to, and he began that very day by helping his mother grind the grain between two stones to make flour. After it was ground he watched her for a while as she made the flour into dough for bread, but soon he decided to build a carpenter shop with his blocks.

Jesus' father was a carpenter and whenever he had any small pieces of wood that he couldn't use, he would give them to Jesus to play with. Jesus loved to make things with the blocks. Sometimes he played he was a merchant in the market place and sold the pieces of wood to imaginary people who came to bargain with him. Sometimes he built houses like his own tiny mud home, and again he would try to make a synagogue. He played happily for a long time this afternoon but by and by he grew tired and went to stand in the doorway of his home. As he stood looking out at the field of flowers that grew around the house, he saw a lovely butterfly flitting from flower to flower. Jesus ran eagerly out of the house into the field to examine the butterfly more closely. He hurried quickly from this flower to that, but always the butterfly was just one flower ahead of him.

Presently his mother came into the room, expecting to prepare the evening meal of milk and bread and honey. She found Jesus' blocks scattered all over the room, where he had left them when he ran to see the butterfly. Mary was in a hurry, for she knew that Joseph would come in soon, tired and hungry from a hard day's work in the carpenter shop. She did not have time to see where Jesus was, so although she was very tired herself she had to pick up all the blocks and pile them neatly in one corner of the room, lest some one should step on them and hurt his foot or turn his ankle.

Very soon Joseph came in and the meal was ready. Mary went to the door and called her son. He came running towards her with a happy light in his eyes.

"Mother," he cried, all out of breath, "I have been watching the loveliest butterfly! I never saw one like it before. I wonder what kind it is."

"I hope you didn't catch him, my son, for a butterfly lives for such a little while that it seems too bad to make his life any shorter."

"I tried to catch him," admitted Jesus, "but I couldn't."

That evening when Jesus was all ready for bed he came to sit in his mother's lap and beg her to tell him a story.

Instead of telling him a story his mother said, "I guess it is a good thing that we don't have that little brother you were asking for this morning, for I don't see how I could take care of two babies at once."

"Oh mother, I know! You mean that I forgot to put away my blocks today. I am so sorry. If I had a baby brother I think it would help me to remember."

"It would be easier if you learned to remember before the baby came," replied his mother.

"I will try very hard," promised Jesus.

He did try very hard for the next two or three weeks, and he forgot only once when a man from a distant city came riding up to the house on a camel to see his father about making a special kind of yoke for his oxen. Jesus had seen only a few camels in his short life, for they did not live on the main road and they seldom passed his home. It was not surprising that this chance to see the strange animal so close at hand made him forget his promise.

One morning very early his father called him and said, "My son, come quickly. We have a surprise for you."

"What is it, father?" he cried.

His father took his hand and led him to a corner of the room where his mother lay on her mat on the floor. When Jesus reached her side she pulled back the blanket and there beside her lay a tiny baby. Jesus knelt and looked at it in wonder for a moment and then whispered, "Is it a baby brother?"

His mother nodded as she kissed him and said, "His name is James."

"How glad I am that I learned to put away my things before he came, for now you will have just one baby to care for," said Jesus.

—From *Teaching Without Textbooks* by Frances W. Danielson and Jeanette E. Perkins. Published by The Pilgrim Press. Used by permission.

SONGS:
"My Day"[5]
"Jesus Our Friend"[1] *(second stanza)*
"When Jesus Was a Little Lad"[6]
"Playmate of Nazareth"[7]

January 21

THEME: *The boy Jesus played like other boys*

STORY: "The Boy Jesus of Nazareth"

When Jesus was old enough to leave his mother there was one place to which he always went. He spent long hours every day in the carpenter shop with his father Joseph. There were so many interesting things to see and to do. At first he only could watch while his father smoothed the rough logs with the axe, the adze, and the plane, or swung the heavy wooden mallet as he fastened parts together. But soon Joseph let Jesus carry boards and tools for him and then one day he laid a rough block on the workbench and showed the boy how to make it smooth.

Jesus worked long and earnestly at that first piece of work for he wanted it to be as nearly perfect as possible. The shop door stood open and Jesus could see the children playing in the street. He could hear the sound of the small trumpets which they liked so much to blow. They called to him to come and play with them, but Jesus did not watch them long for he wanted to complete the task which his father had given to him, and he called back, "I'm helping father now, I cannot play with you yet."

At last his task was completed and Joseph was well pleased. "You have done well, my son," he said, "Your next piece of work will be more difficult."

So day by day Jesus learned to handle and use the carpenter's tools. He learned to swing the heavy wooden mallet or hammer so that they always struck true. He practiced so long with the plane that when he had worked on a piece of wood and his mother ran her hand over it lovingly she found it as smooth as the boy's own smooth brown cheek, and it was just as true as it could be.

Then in the early evening when their supper had been eaten, Jesus would lift to his shoulders a board which he had planed and cut for someone in the village and carry it away while his father and mother watched him from the doorway. Often Mary would ask, "Doesn't it give you joy, my husband, to have Jesus work with you in the shop?"

"Indeed it does," Joseph would answer, "He is very careful in all that he does. I can trust him with delicate and difficult pieces of work. It will not be long until he may have a task all his own—one with which I need not help him at all."

One evening, after delivering completed pieces of work in the village, Jesus went with his mother to the village fountain. Mary carried her water jar on her head as did all the women, but Jesus balanced his jar on his shoulder. As they were returning from the fountain they heard the sounds of rough laughter and childish crying. Roman soldiers had gathered in the market place and were having rough sport there. Jesus saw quickly what had happened.

"It is Joel, Mother!" he cried. "The soldiers have broken Joel's new wooden ball which his father bought for him only yesterday. See, they have broken it and are playing with the halves!"

Quickly he set down his water jar and sprang into the crowd of shouting men and boys. His eyes were dark with anger as he stood by the side of the crippled Joel who could not take his own part. "What, have you broken Joel's ball and he a cripple! and you a soldier of the great king Augustus?"

The soldier's laughter changed to a stupid stare. "It was only in sport," he mumbled.

"It is a poor sport," cried Jesus, "and unworthy. Would you call it sport if you were Joel and he a soldier? Give me the halves! My father will join them in his workship. Come with me, Joel!"

They walked back to where Mary was standipg. Then Jesus picked up his water jar and balancing it on his shoulder he walked beside Joel back to the child's home near his own. When he returned to his father's shop he found Joseph working there still. Joseph lifted his head and smiled a welcome at Jesus.

"Father," said Jesus, "the soldiers broke Joel's ball and I told him you would mend it."

Joseph looked at the broken ball and then over at the small bench which was covered with broken playthings.

"Put the ball with the other broken toys, son," said Joseph, and tomorrow you and I together will mend them all."

—Suggested by "His Birthday" by M. E. Chase in *Pilgrim Elementary Teacher* and "The Little Boy of the Carpenter Shop" in *The Way of the Gate* by Sneath, Hodges, and Tweedy, and adapted by Mary S. Weagly. Used by permission of The Pilgrim Press, The Macmillan Company, and Mary S. Weagly.

POEM: "The Boy Jesus"

I like to think that Jesus played
And tumbled, wrestled, ran,
That he was long a merry boy
Before he was a man.

He once was just the age I am
And learned from teachers stern;
He long was just a thoughtful lad,
Before he taught, in turn.

I like to know he toiled beside
His father at his trade;
His boyish fingers, calloused, bruised,
Learned how things were made.

I like to think that Jesus planned
Through long, long youthful years;
How he could help the helpless world
And wipe away its tears.

It helps me to understand him when
I know he was a small
And gleeful boy, before he grew
To be the Christ of all!

—EARL BROWN, source unknown

SONGS:
"Jesus in Galilee"[8]
"Like Jesus"[9]
"Gentle Child of Nazareth"[12]

January 28

THEME: *The boy Jesus visits the temple*

SCRIPTURAL STORY WITH PICTURES: Luke 2:41-52.

SONGS: Use any of those mentioned previously as songs or poems.
"The Boy Jesus"[10]

1, 2, 3, 4, 6, 8, [9]*Primary Music and Worship.* Philadelphia, Presbyterian Board of Christian Education, 1930.

[11]Elizabeth McE. Shields, *Worship and Conduct Songs.* Richmond, Va., Presbyterian Committee of Publication, 1929.

[12]Clara Beers Blashfield, *Song Friends for Younger Children.* Rock Island, Ill., Vaile Company, 1931.

5, 7, [10]Edith Lovell Thomas, *First Book in Hymns and Worship.* New York, Abingdon Press, 1925.

[6]Danielson and Conant, *Song and Play for Little Children.* Boston, Pilgrim Press, 1925.

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JANUARY SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By May Fenerty Settle**

"For every child moral and spiritual training that he may be able to stand firm under the pressure of life."—CHILDREN'S CHARTER, White House Conference

"Only in worship can impulsive lives attain the unity and self-control which they long for and which we so much desire for them."—HUGH HARTSHORNE

THEME FOR THE MONTH: *Opportunities for Growth.*

THE THEME AND THE LEADER: Dr. G. A. Johnston-Ross, writing of "Christian Worship and Its Future," reminds us that there are but two aspects in the Divine which determine the values which accrue to the worshiper. One is what we believe God to be, and so becomes the stimulus which produces our "aspiration." The other is what we believe him to be *toward us*, so becoming the stimulus which produces "inspiration" as our response.

Aspiration and inspiration—if our theme for the month, our considerations and discussions, and our devotions can become a medium for the expansion of the souls of our juniors, how happy we shall be!

OBJECTIVES FOR THE MONTH: That the juniors may be helped to a greater awareness of their opportunities for growth;

That the worship for the month shall both stimulate the desire and support the effort to grow more like Jesus.

SCRIPTURE WHICH MAY HELP: Philippians 3:13b, 14
Philippians 4:8
II Peter 3:18
Psalms 84:7a
I Corinthians 16:13
I Thessalonians 5:15-18
I Thessalonians 4:11
Psalm 1.

HYMNS FOR THE MONTH: "I Would Be True,"
"True-Hearted, Whole-hearted"
"O Master of the Loving Heart" (Words in *International Journal* for November, 1933, page 28. Music, "Serenity," in any hymnal.)
"When Thy Heart, with Love Overflowing"
"Dare to Be Brave"
"Fight the Good Fight"

INSTRUMENTAL CALL TO WORSHIP: A fragment from the "Unfinished Symphony" by Schubert gives us in tonal form what we seek in connection with this theme. Played with sensitive interpretation as indicated, it includes the uneven rhythm of alternate growth and rest, the irregular tempo of efficient progress and of difficult intervals, and the gradual increase of power to a satisfying conclusion. The selection as supplied is compressed to save space but with careful attention to directions, it can say much for which words would be unsuitable. The music alone is to be used for the "Call to Worship," to come apart for a time for serious thinking. The words may be used when the juniors have reached a place where their use will not be a lip service only. Perhaps they will prefer to suit their own words to the music instead of adopting the words of other juniors. (The author of these programs would greatly appreciate hearing of any such enterprises in junior creative expression.)

CALL TO WORSHIP AND RESPONSE:

Leader: How lovely are thy tabernacles,
O Jehovah of hosts.

Response: Blessed are they that dwell in thy house;
They will be still praising thee.
Blessed is the man whose strength is in thee;
They go from strength to strength.
O Jehovah of hosts,
Blessed is the man that trusteth in thee.

(Perhaps the three parts of the response may be given by the juniors of the three grades of the department, and when that is done, the opening words of the leader might well be repeated in unison as a close.)

HYMN TO FOLLOW WORSHIP RESPONSE: (Note that after the opening lines of adoration and praise, the closing four lines are a prayer for strength in the endeavor to "grow in grace".)

With happy voices singing,
Thy children, Lord, appear;
Their joyous praises bringing
In anthems full and clear.
The earth and all its glory
Our homes and all we love
Tell forth the wondrous story
Of One who reigns above.

And shall we not adore thee,
With more than joyous song,
And live in truth before thee,
All beautiful and strong?
Lord, bless our souls' endeavor
Thy servants true to be,
And through all life, forever,
To live our praise to thee. Amen.

—Words, WILLIAM G. TARRANT

Music, "Berthold," "Aurelia," or "Lancashire" in any hymnal.

ACTIVITIES WHICH MAY LEAD TO FRUITFUL OUTCOMES: The new year and its beginning and the theme for the month offer very special opportunities for leader and juniors to make real growth in considering together a life problem, in making progress in thinking together, and in unitedly turning to the Heavenly Father for wisdom and strength.

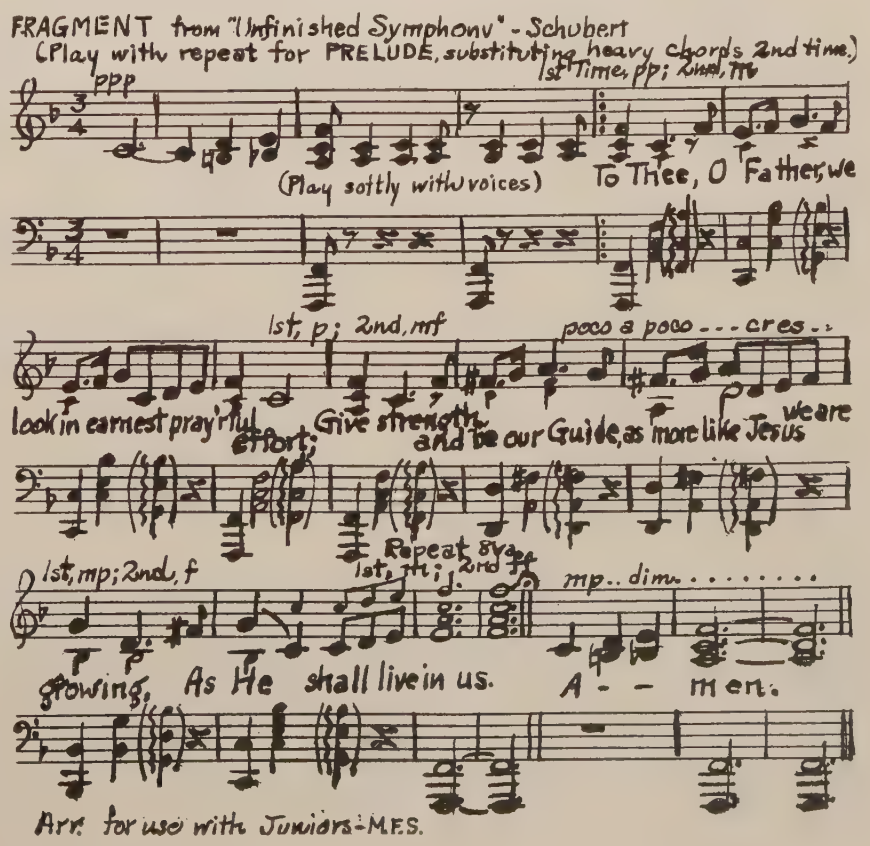
Four steps are contemplated in the group period on the four Sundays, but they will be immensely furthered if there can be induced some thoughtful discussion in smaller groups between Sundays. Here is an opportunity for class guides to help their juniors to meaningful preparation for participation.

Since the objective is a personal decision on the part of each junior, the leader is more than ever a guide who indicates ways in which fruitful discoveries may be made, and less than ever a guide-post announcing an undeviating pathway to right action. It would seem, therefore, that on these Sundays there should be periods of purposeful conversation, real exchanges of ideas, not questions and answers, upon the problem we are seeking this month to assist in solving: "How shall juniors lay hold upon the things which help them to grow spiritually as their bodies take hold of that which helps physical growth?" Such purposeful consideration will naturally culminate, when human resources are felt to be inadequate, in brief but sincere approach to Divine aid. The leader is referred to Powell, *Junior Method in the Church School*, chapter XI, and, strange as it may seem, to Shields, *Guiding Kindergarten Children*, chapter VI, for specific help in guiding and developing purposeful conversation.

January 7

THEME: *Recognizing Opportunities for Growth.*

WORD TO THE LEADER: The starting point for consideration today lies in the theme for the last Sunday in December, "Honoring Jesus by What We Try to Become," and the material suggested in the November issue of the *International Journal* is equally useable now. The forward look of that last Sunday of the old year should in January become a step-by-step progression in serious thinking. Perhaps your group will tend to group their responses about the institutions which are seeking to help them grow well and wisely: home, school, Scout activities, neighborhood clubs, Sunday school, church, etc. Perhaps, instead, somebody will start the trend toward thought of the disciplines of everyday living, required obedience—promptness, trustworthiness, and truthfulness expected—unselfishness, sharing, sacrifice held up as admirable.


FRAGMENT from "Unfinished Symphony" - Schubert
(Play with repeat for PRELUDE, substituting heavy chords 2nd time.)
1st Time, pp; 2nd, mf
ppp
(Play softly with voices)
To Thee, O Father, we
1st, p; 2nd, mf
poco a poco ... cres.
look in earnest pray'rful effort; Give strength, and be our Guide, as more like Jesus we are
1st, mp; 2nd, f
Repeat 8va
1st, mf; 2nd, f
mp .. dim. .....
growing, As He shall live in us. A - - men.
Arr. for use with Juniors - M.F.S.

*Topeka, Kansas.

Do not forget your Lowell quotation, "Every day is a fresh beginning," to help key the responses to the theme, and some of the admirable poems on the New Year available in the anthologies we have already listed. Perhaps the modern parable given will help to start the juniors to thinking for themselves as they translate its meaning after the manner of Jesus' interpretation of the parable of the seed that fell upon four kinds of soil.

THE SEED THAT FEARED TO BE PLANTED

A Parable

Behold, there was a grain of wheat which was afraid. As it lay with others in a basket, it listened to the dripping of the early rains, and dreaded the time when the earth should be ready for planting. But, behold, it came to be planting time, and the seed was carried forth and cast into the earth with the rest.

At first, it lay for a short time under the open sky, and as it lay, it feared lest the earth be turned over upon it and it be buried in the darkness under the soil of the field. But, behold, when the field was harrowed, it was covered under the earth like the rest.

And the seed lay in the darkness, fearful lest something happen to disturb the quiet and safety it felt when it had become accustomed to its place under the earth. The moisture from the rains seeped close to its brown coat, and the warmth of the spring sun made itself felt even below the surface of the field, and the seed which had desired to remain in the basket became a living seedling, with roots striking deeper into the soil, and a green shoot thrusting its tip through the earth and into the air and sunshine.

As it grew, the seedling said to itself, "Lo, I have feared needlessly. The brown earth I dreaded was better than the basket. The darkness with the moisture of rains and the warmth of spring sunshine were better than the dry lightness of the storeroom. Now am I come into life. Now am I growing, even as once I grew into ripeness upon the stalk of my mother plant. Lo, I shall use the air and the sunshine, the moisture and the brown earth, and I shall stretch and grow tall. Perhaps I, too, shall have a head of ripe seeds, golden in the sunshine of the harvest time."

When the harvest came, lo, the seed which had feared to be planted had multiplied, not thirty, no, not sixty, but an hundred times as many grains did the husbandman gather as harvest into his storehouse. And the husbandman was glad, for there was abundance of food because the seeds which he had planted had yielded their increase.

—M. F. S.

PRAYER POEM TO HELP: "Jesus, My Friend"

I have a Friend who loves me,
Who knows my every thought;
A Friend to help me daily
To do the things I ought.

This loving Friend is Jesus,
God's holy Son, so strong;
A Friend with power to help me,
To keep me from the wrong.

Dear Jesus, thou wast tempted
When but a child like me;
O make me strong and steadfast;
O make me more like thee.

—ELIZABETH MCE. SHIELDS, in *Junior Hymns and Songs*. Used by permission of the Presbyterian Committee of Publication.

January 14

THEME: *Making the Best Possible Use of Opportunities for Growth.*

WORD TO THE LEADER: Perhaps the key to the initiation of the conversation today lies in the familiar quotation from Oxenham, "To every man there openeth a way, and ways, and a way," with its threefold opportunity for choice. Possibly, the measuring stick for progress in right living may also lie in Luke 2:52. In connection with this, find "Like Other Boys" in Oxenham's "Gentlemen—The King!" and let the juniors come to know it as a picture of a junior boy who made every possible use of his opportunities.

STORY: You may desire to use the story of "The Boy Who Loved to Be in His Father's House," or you may like one of the stories from Cottler and Jaffe, *Heroes of Civilization*, of the boyhood efforts of men who lived to serve. Perhaps Thomas Edison's boyhood will inspire your juniors.

PRAYER: This may be the time when your considerations shall reach the sense of human limitations and your children will be ready to think in the words and music suggested as the "Call to Worship" for the month. If they can and would like to do it, give them an opportunity to grow through voicing their feelings in their own ways, and singing their own creation as prayer for the day.

POEM TO HELP:

Jesus, our Teacher and Master,
Went to the synagogue school,
Learned all the lessons there set him,
Followed exactly each rule.

Jesus, our Teacher and Master,
Sat at the stern Rabbi's feet,
Hearing him read from the Scriptures,
Learning the words to repeat.

And though our tasks may be different,
We can be like him today,
Listening and learning our lessons,
Trying our rules to obey.

So we shall grow to be like him,
Treading the path that he trod,
Growing in wisdom and stature,
In favor with men and with God.

—ELIZABETH MCE. SHIELDS, in *Junior Hymns and Songs*. Copyright, Presbyterian Committee of Publication. Used by permission.

January 21

THEME: *Sharing Opportunities for Growth.*

WORD TO THE LEADER: The little poem, "You Come too" by Robert Frost, in both anthologies, *This Singing World* and *Silver Pennies*, gives us our key thought for today's exchange of ideas. The boy who is happily busy is ready to invite others to share his happiness and his busy-ness. So, too, are our girls, and there should be fruitful outcomes of various kinds if the leader plans carefully and welcomes the sharing by her juniors in the responsibilities incident to living the theme as well as thinking it.

MATERIALS TO HELP: Last month's sharing theme suggests materials, and those listed at the beginning of this article should be studied afresh as resources for this occasion.

In days of old, in Palestine,
When Jesus lived with men,
He chose His friends who gave their best,
Who shared His work and met the test
Of loyalty and love.

Dear Lord, abide within my heart
And live with me today;
Choose me as friend with all the rest
Who share Thy work and meet the test
Of loyalty and love.

—ELIZABETH MCE. SHIELDS, in *Junior Hymns and Songs*. Copyright, Presbyterian Committee of Publication. Used by permission.

STORY: The story of Hobab (Numbers 10:29-32) may be useful. Note that when the invitation was phrased "we will do thee good," he refused, and it was reworded, "You shall *share* whatever good God gives to us." From I Samuel 15:6 we may infer that the second invitation was accepted.

January 28

THEME: *Seeking Opportunities for Growth.*

WORD FOR THE LEADER: The very best results through this study are likely to be accomplished by giving the juniors time to look back over the materials used through this month in order to select what to them speaks most strongly of real effort to grow more like Jesus. Having been used once, it will be doubly valuable if they select it for use a second time, for appreciation will have grown. The emphasis, of course, is upon the active principle involved, the determination which does not merely accept the good which drifts one's way, but steadfastly searches and will not be stayed. The juniors themselves may have heroes of whom they would like to tell: Lindbergh, Commander Byrd, any of the missionary heroes. Perhaps the leader will enjoy telling of Albert Schweitzer, who perhaps more than any contemporary exemplifies the eager searching mind, notable as musician, as writer, as doctor, as biblical scholar, as missionary. See his books in the public library, or find the story in *Greatness Passing By*, by Hulda Niebuhr (Scribner's).

O Jesus, Prince of life and truth,
Beneath thy banner bright,
We dedicate our strength and youth
To battle for the right;
We give our lives with glad intent
To serve the world and thee,
To die, to suffer and be spent,
To set our brothers free.

O Jesus, once a Nazareth boy,
And tempted like as we,
All inward foes help us destroy,
And spotless all to be.
We trust thee for the grace to win
The high, victorious goal,
Where purity shall conquer sin
In Christlike self control.

—Author unknown. Found in most hymnals.

JANUARY SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Chester L. Bower**

THEME FOR THE MONTH: *Opportunities for Growth*

To the Leader

Again we are giving you suggestions for worship services for each Sunday in the month. Only the first Sunday's service is worked out in detail. This, however, is an unusual service. It is based upon the use of a great picture and may be the means of introducing your group to a new form of worship and to an entirely new appreciation of pictures.

You may have to adapt the mechanical arrangement of the service to your own situation, but for the most part you will find that the details given here can be used.

Unless otherwise noted in the outlines, the songs and hymns referred to can be found in *The Hymnal for American Youth*, and, of course, in many other hymnals.

January 7

THEME: *The Call to Adventurous Living*

ADVANCE PREPARATION: You will need a print of Abbott Thayer's picture, "Boy and Angel," for this service. Many art stores carry acceptable prints, that is prints that are true in coloring and detail, or if you cannot get it from a local dealer you may order it from the Art Extension Society, 65 East 56th Street, New York City.

Some person who is especially interested in pictures, or some class in your school, might be persuaded to purchase the picture for use in the worship service and leave it to be hung in the building as a permanent decoration. There could scarcely be a finer way of dedicating a new picture that is to remain on the walls of the room, than to put new meaning and beauty into it by using it in a worship service.

If the picture is to become permanent property of the department or class after it is used, have it suitably framed. That could be done before the service so that the picture could actually be hung on the wall during or immediately after the service. Regardless of whether or not it is framed, it should be mounted on an easel or other suitable support and placed in the center of the pulpit or in a place of prominence in the front of the room. For a most ef-

*Chicago, Illinois.

fective setting the easel should be draped with black or grey cloth and the picture placed on this so that it will show up to the best advantage. If you have a stereopticon, or regular spotlight, you can use it to throw a bright light upon the picture during the service. Reading lamps can be used to throw light directly on the picture if you do not have the stereopticon.

Cover the picture—or keep the spot lights turned off during the first part of the worship service. Then the picture can be unveiled, or the lights turned on at the proper place in the service.

The Service

MUSICAL PRELUDE: "Jesus Calls Us"

CALL TO WORSHIP—

Leader: It is a good thing to be thankful unto the Lord.

Group: It is a good thing to lift our hearts to him in praise,

All: And to hear his call above the noise of daily strife.

HYMN: "Jesus Calls Us"

PRAYER (*by leader*):

Our Father, we thank thee for the opportunity of living in this world where many voices call to us. We would incline our ears to thy voice above all others that in our daily tasks and pleasures we may have the assurance of thy presence with us. In the rush of activities and in the quiet moments of rest and leisure we are not unmindful that there are constantly about us many evidences of thy presence. In the stimulating joy of friendships, in the beauty of sunsets, in the quiet peace of moonlight nights, in the exhilarating joy of difficult tasks well done, we recognize thee.

When we are tempted to let the better be the enemy of our best, we pray for the strength to choose the right. When difficult decisions are to be made we pray that we may use our knowledge unselfishly for thy cause. When we are confronted by temptations that only we ourselves realize are present, may we have the courage to stand steadfast. And then, our Father, when we are confused and perplexed, when we do not know which way to turn, we pray that we may hear thy voice calling us ever on to lives of glorious adventuring for thy kingdom. We pray in the name of him who taught us to pray—

THE LORD'S PRAYER (*in unison*)

(After the prayer the picture should be unveiled and a few moments of meditation allowed before the solo, which should then be sung without any announcement.)

SOLO: "Not of the Sunlight, Not of the Moonlight," found in *American Student Hymnal.*

READER:

This picture is a symbol of the call the Master heard, when as a boy his dreams forsook the place of his presence and allowed him in fancy to wander into realms of things that might be.

It is a symbol also of the presence of voices which all of us at sometime feel in our lives. Can you not now feel yourself in the place of this boy? In the background are the dim shapes of daily living—a suggestion of the misery and darkness of cities, a suggestion of the barrenness of interest and occupation of many who dwell in all parts of the world—those who exist but do not truly live. Do not all of these things haunt us, too? Are there not days when we are fretful and discouraged, sometimes even blue and disappointed? But dominating the background of the picture is the angel. Its arms are spread as though to protect this dreamy-eyed lad from those shapes of misery and mistaken living.

What is this angel visitant? Is it faith, or hope, or love? Is it symbol of all the earth's hopes for the future of every generation? Is it the voice of God?

What, indeed, is the voice that whispers in your ears—that calls you, even now, from daily tasks to dreams of future worth and usefulness? Is it a purpose, ribbed and edged with steel to strike the blow against social wrongs? It is the determination to give yourself to the best that your mind can fashion? Is it the desire to so live that others may live more abundantly? The artist who painted this picture must surely have understood such ambitions or he could not have put such deep meanings into the face of the angel.

The boy is looking into the future, while the angel, with a feeling almost akin to anxiety is watching to see what the boy will see? What indeed does this lad see or hear that gives him that confident trusting expression? Will he be able to meet the tasks and struggles of the future with the same calm determination that is now written on his face? Does the voice that whispers in your ear give you a sense of tasks worth doing; does the voice give you the look of strong determination? This angel in the picture; this voice that whispers in your ear; they know that ahead are hardships, disappointments, discouragements. Does the voice frighten you or give you confidence? Can you stand unafraid? Does life for you throb and pulse with energy? To heed the voice that calls you to adventurous living is the only way to escape mediocrity.

QUIET MEDITATION

POEM: "The Lure of the Unattained"

It is easy to foot the trodden path
Where thousands walked before.
It is simple to push my fragile bark
Past the reefs of a charted shore.
I find it good to ride the road
Where others laid the rail.
It is well to test the ocean's strength
Where others also sail.

But when a dream enslaves a man,
A dream of the vast untrod,
A dream that says, "Strike out with me,
Strike out or part with God,"
A dream that leads to an untried path
Where unknown tempests blow,
And the only chart a man can boast
Is his will that bids him go.

Ah, then, my soul bethink yourself,
For God has spread this scroll
To test the strength of your rough-hewn faith
And the fibre of your soul.

—P. R. HAYWARD

CLOSING SONG: "O Love That Will Not Let Me Go"

January 14

THEME: *The Opportunity of Choice*

We grow good characters by constantly making good choices about the questions we face; we become weak characters by making bad choices or by refusing to make any choices at all in our everyday problems. This worship service should show that the decisions we make every day help to make us great or small. The little things become the very big thing in our lives. We have to decide what is right and wrong in countless little things, which in themselves seem unimportant but which taken together make the difference between a weak and a strong character. This worship service should help us realize that by making the right decisions, the right choices, we are making our lives akin to the life of Jesus.

HYMNS: "The Son of God Goes Forth to War"

"Lead On, O King Eternal"
"Awake, My Soul, Stretch Every Nerve"

RESPONSIVE READING:

Leader: I owned a little boat a while ago,
And sailed the morning breeze without a fear,
And whether any breeze might fairly blow
I started my little craft afar or near.

Group: Mine was the boat,
And mine the air,
And mine the sea,
Nor mine a care.

Leader: My boat became my place of mighty toil,
I sailed at evening to the fishing ground,
At morn my boat was freighted with the spoil
Which my all-conquering work had found.

Group: Mine was the boat,
And mine the net,
And mine the skill,
And mine the power to get.

Leader: One day there came along that silent shore,
While I my net was casting in the sea,
A man who spoke as never man before.
I followed Him: New life began in me.

Group: Mine was the boat,
But His the voice
And His the call,
Yet mine the choice.

—GEORGE MACDONALD, Source unknown

PRAYER:

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead, help us this day to see thee, high and lifted up above the strife and confusion of earth, the ignorance and folly of mankind, yet not far away from any one of us, fully aware of all that troubles us and abundantly able to help us if only in faith and with a contrite and humble spirit we turn to thee.

We find ourselves alive in a world where mistakes of judgment prove to be costly and the wages of sin is death, where even life involves suffering and joy often is turned into mourning. Yet we do not ask that thou wilt take us out of this world, whose beauty stimulates us, whose undiscovered secrets provide so great an opportunity for thrilling adventure, and whose very incompleteness calls for the exercise of our latent powers. Rather do we earnestly pray that in this beautiful, developing world we may quit ourselves as men, doing what we may, enduring what we must, loyal ever to the highest we can see, mindful always of those who are with us in the great adventure, and fortified by the knowledge that thou, too, art with us to guide and empower us in all of good which we undertake to do. Amen.

—ERNEST FREMONT TITTLE

January 21

THEME: *The Opportunity of Voluntary Unselfishness*

One of the great tragedies of our present day, and especially of the economic depression, is that people are being forced to be extremely selfish. We are forced many times by fear: we are afraid that unless we take care of ourselves no one else will. This spirit and practice are exactly opposed to the teachings of Jesus. He said, "Lay not up for yourselves treasures upon earth . . . . " Do we dare to practice that commandment today? This service should be an inspiration for voluntary unselfishness in the little as well as the big things of life. Being truly unselfish is one way by which we may grow to be richer and more useful persons.

HYMNS:

"O God, Thy World Is Sweet with Prayer"
"Dare to Be Brave, Dare to Be True"
"God, Send Us Men Whose Aim 'Twill Be"
"Take My Life and Let It Be"

UNISON READING:

We believe that God is Spirit, and they that worship him must worship him in Spirit and in Truth.

We believe that God is Light, and if we walk in the light, as he is in the light, we have fellowship one with another.

We believe that God is Love, and everyone that loveth is born of God and knoweth him.

We believe that Jesus is the Son of God and that God hath given us eternal life, and this life is in his Son

We believe that we are children of God, and that he hath given us of his spirit.

We believe that if we confess our sins, he is faithful and just to forgive us our sins.

We believe that the world passeth away, and the lust thereof; but that he that doeth the will of God abideth forever. Amen.

January 28

THEME: *The Opportunity of Crisis*

By the constant practice of the best we grow able to meet unexpected situations that prove the merit of our growth. Difficult times are not only testing points of our character, but they may be the doors through which we enter to richer living.

HYMNS:

"In the Hour of Trial"
"Yield Not to Temptation"
"A Mighty Fortress Is Our God"
"God Is My Strong Salvation"

READING: "We Yet Can Triumph"

We yet can triumph. We have tried and fail'd
And tried again and fail'd again and tried.
Many a time I've wish'd that I had died
Before I saw the light. But tho' I quail'd,
Yet have I stubbornly my fate assail'd
With dazed determination, dignified
With prayer and gratitude, and always cried
"Thy will be done, O God!" And God prevail'd.
We cannot always choose: it were not best:
God knows; and if we trust all will be well.
I pray it with shut eyes and open mind:
I want, be it with all my soul attest,
Nothing that will not ultimately tell
To the eternal good of all mankind!

—PAUL SHIVELL. From the *Epworth League Quarterly*, Oct.-Dec. 1930.

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JANUARY SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Mrs. E. E. McClintock*

THEME FOR JANUARY: *Opportunities for Growth*

Learning to Worship

The fundamental attitudes which have been suggested by Dr. Hartshorne as the goal of Christian worship are reverence, gratitude, faith, goodwill, and loyalty. These attitudes are rooted in the instinctive tendencies of every child and youth. Observance of the laws of learning can transform these tendencies into the lofty expression which characterizes worship at its best.

1. The Law of Readiness. Those responsible for worship services will take advantage of every readiness and will refrain from forcing worship when young people are not ready. Hence such suggestions as these: avoid every distraction; make every use of the appeals to beauty, quiet, harmony, and order; let the leader and his acts of leadership be inconspicuous; do the same with the music director; eliminate business announcements and abrupt transitions in the program; select every element in the program upon the basis of its appeal to the readiness of the higher attitudes, which means avoiding jazz tunes, argumentative addresses, clanging orchestral music, bustling activity popularly known as "pep."

2. The Law of Exercise. By this law we mean that habitual worship attitudes are formed by repeated practice. The occasions must be frequent. They must be carefully planned. The members of the group must take part and not have adult leaders seek to do their worshiping for them. They must feel that the service is theirs, which means planning and creative work by the members on prayers, hymns, and other elements. Every service should have some form of participation by all present.

3. The Law of Effect. This law is often ignored. By it we are told that the result in satisfaction or in dissatisfaction determines whether or not we have obtained any real value from the worship experience and are likely to want to worship again. Merely providing that children and youth attend worship services repeatedly will not make for a habit of worship unless rather quickly there is found in the experience of worship itself a real satisfaction. The effect which is typical of worship must be secured by an indirect appeal. Argumentative addresses, moralizing, distraction of attention from the central idea are to be avoided. The worshiper must draw his own conclusions. He must appreciate rather than appraise the situation in cold intellectual terms. This means that opportunity for meditation should be provided, that the higher feelings should be played upon through appeals to beauty, color, harmony, and order. The outstanding effect must be a feeling that one has been in the presence of the Highest and found it a most satisfying experience.

—From *Training Young People in Worship* by Shaver and Stock. Published by The Pilgrim Press. Used by permission.

Statement for Month

Mahatma Gandhi and Al Capone dwell in different universes. Wide and deep is the chasm which separates the noblest personality from the most depraved. Even within one human body there resides many selves. A man at his worst differs from a man at his best as a swamp from a summit. Life is often colorless and barren when it might be radiant and luxuriant. Defeat and sorrow are more familiar to countless individuals than triumph and joy. Too frequently shame and disgust drive away contentment and exaltation. Many experiences are debasing and destructive, rather than ennobling and redemptive. The range of human life is indeed infinite. There are eleven pathways to creativity on the higher levels:

1. Relieve Human Misery.
2. Transform Unjust Social Systems.
3. Gain Vision and Serenity through Silence.
4. Seek Beauty.
5. Cultivate Friendship and Fellowship.
6. Recover Strength through Penitence.
7. Explore Great Biographies.
8. Follow the Noblest Personality.
9. Cooperate Creatively with God.
10. Run Risks and Accept Penalties.
11. Make Wise Use of Time.

—From *Living Creatively* by Kirby Page. Used by permission of publishers, Farrar & Rinehart.

January 7

THEME: *Know Thyself*

PRELUDE: "Confidence," Mendelssohn

CALL TO WORSHIP:

Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?

For as many as are led by the spirit of God, they are children of God.

HYMN: "Open My Eyes, That I May See"

READING: "I Am Your Inner Self"

I am the result of all that you have done and thought and felt.

When you hated, that hate became a part of you. When you shirked your task, that shirking became a part of you. When you lusted, that unholiness became a part of you.

When you loved and hoped, those graces entered into your inner self. When you faced the world in courageous spirit, that courage helped to furnish your inner self. When you chose the generous and the unselfish path, that self-forgetfulness entered into your inner self.

I am the inward destiny that decides what all else is to mean to you.

When friends offer themselves to you; when a sunset unfolds its beauty before you; when books invite you; when pictures allure you; when tasks challenge you; when the future commands you—these become dead, or full of meaning and beauty, according to what I have become.

I am the sum-total of your past, added to the new impulses and acts of the present.

I am the final executive officer who settles all the disputed questions of your day-by-day conduct.

I am your inner self.

—P. R. HAYWARD

From *The Christian Endeavor World.*

LEADER: For insight to know our own strength and our own weakness.

ASSEMBLY: We pray thee, O God, our Light.

READING: Luke 12:22-32 (Moffat translation).

LEADER: For the poise that fear and worries cannot shake,

ASSEMBLY: We pray thee, O God, our Strength.

READING:

Inner distractions and struggles are responsible for the comparative futility of many lives. A torn and divided self is a defeated self. Fightings within fritter away energies which should be directed against external obstacles. Periods of quietness are necessary to the healing of the wounds caused by frantic and furious living. Calmness of spirit and serenity of outlook are nourished in the silences. The inner unity which is the source of the higher powers cannot be achieved and maintained without frequent times of solitude. Reservoirs of courage and confidence and zeal must be stored up if victory is to be achieved in emergencies and crises.

Life can be utterly transformed by quietness. Even fifteen minutes or half an hour daily spent in silence, if continued for an extended period of weeks, will give meaning and depth to activity. Let mind go where it wills. Meditation will increasingly become purposive. Reflection concerning the meaning and objective of life will prove to be more and more illuminating. Ideals will stand out clearer and clearer. A critical evaluation of one's attitudes and practices will follow naturally. Dissatisfaction with low aim and inadequate achievement will be engendered. A sense of unworthiness and insufficiency will lead to eager aspiration for life on a higher level. Regret for carelessness and unkindness will produce decision and determination.

In moments of stillness, imagination is kindled and sympathy deepened. If one has exhausted himself in the endeavor to alleviate suffering, quiet contemplation will lead to yearning—longing for keener vision and greater strength. Memories of human agony and the realization of personal insufficiency will cause a man to cry out for clearer insight and renewed power. This mood will stimulate a fresh examination of ways and means and will clarify thought and buttress determination.

—From *Living Creatively* by Kirby Page. Used by permission of the publishers, Farrar & Rinehart.

LEADER: For insight and poise and strength that comes through silence,

ASSEMBLY: We thank thee, O God, eternal loving Creator.

HYMN: "The Body, Lord, Is Ours to Keep" or "Purer Yet and Purer"

January 14

THEME: *Understanding Others*

CALL TO WORSHIP:

God is love, and he that dwelleth in love, dwelleth in God and God in him.

O thou who makest the outgoings of the morning and evening to rejoice, keep us in thy love this day and forevermore.

HYMNS:

"I Would Be True"
"O Master, Let Me Walk with Thee"
"Lord, Speak to Me"

SELECTIONS:

A story is told of two travelers who were toiling through a terrible blizzard up a steep mountain trail. As they slowly struggled forward they stumbled across a third traveler who had fallen in the snow, overcome with weariness and the cold.

"Come," said one, "we will help him up and carry him between us."

"Foolish," said his companion, "we can't do that. We have all we can do to carry ourselves along. We would all perish were we to take him."

"Nevertheless, I cannot go on and leave a dying man," insisted the first. "Help me get him across my shoulders and we'll not bother you further."

So they started on again—the one man alone making better headway—the other following more slowly, but finding his own body growing warm from the warmth of his human burden.

When he reached shelter house, he looked around expectantly, but saw that his traveling companion had not yet arrived. Seeing that the one he had carried was cared for, and taking helpers with him, he retraced his steps in search of the missing traveler. A short distance down the hill he found him, a few yards off the path and frozen to death. The one who had stopped to help another had, by this very act, saved himself.

May every soul that touches thine this day
Give thanks thou livest—thank its God it loves,
Since one whose lips have tasted sorrow's cup
Still smiles, and makes the venture men call faith,
Staking its all, that life is good, earth fair,
And underneath all, God—and God, all love.

—H. H. TWEEDY

Let me give you an illustration of what two personalities who like one another and trust one another can accomplish. I think of the friendship between Stresemann and Briand. After Stresemann and Briand had made their quasi-secret agreement for the evacuation of the Rhineland, months passed by. Nothing happened in France, not a move, not a gesture of any kind. The friends of Stresemann came to him and said: "Nothing is happening. The French aren't going to do anything at all. Your Briand has betrayed you."

Stresemann shook his head and simply replied (I quote from his recent biography), "I trust that man." In that very difficult and uncertain situation, what he counted on was his personal trust in Briand. And that truth was justified.

—From an address by DR. JUSTUS WROE NIXON.

READING: From the book, *By an Unknown Disciple,* pages 59-63.

He called the unknown best
From Peter, James, and all the rest
Who lent their lives to his amazing grace
Of humor, irony, and insight; base
Was base no more; and even commonplace
Became uncommon; their very names grew great
To move a world that would have thought them
Simple, stupid, ordinary men
As once they had been, till Christ
Upcaught them in the gold he sought,
Drew forth their inmost selves.
Can he again do that, if you
Or I have faith to ask?

—Source Unknown

HYMN WITH SCRIPTURE READINGS: "Love Thyself Last"

Stanza 1: Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Read in Unison: John 15:12

Stanza 2: Love thyself last. Look far, and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger,
To heights where he may see the world is fair.

Read in Unison: John 15:13 and 14.

Stanza 3: Love thyself last. The vastneses above thee
Are filled with spirit forces, strong and pure;
And fervently these faithful friends shall love thee,
Keep thy watch over others, and endure.

Read in Unison: John 15:15 and 16.

Stanza 4: Love thyself last; And thou shalt grow in spirit
To see, to hear, to know and understand.
The message of the stars, lo, thou shalt hear it,
And all God's joys shall be at thy command.

—From *The Hymnal for American Youth,* published by D. Appleton-Century Co. Used by permission.

*Director of Religious Education, First Plymouth Congregational Church, Denver, Colorado.

January 21

THEME: *Finding Life's Purpose*

OPENING THOUGHT:

The initial achievement of any task is not the mastering of the task, but the mastering of the self—"the set of the soul"—to some sufficient goal.
—ALEXANDER PURDY

HYMNS:

"Draw Thou My Soul, O Christ"
"True-Hearted, Whole-Hearted"
"Take My Life and Let It Be"
"O Love That Will Not Let Me Go"

SELECTION:

"The Day and the Work" by Edwin Markham. (See *International Journal* for December, 1932, page 31).

PICTURE: "Sir Galahad"

Many of King Arthur's knights chose a great purpose—the search for the Holy Grail. Only one was able to keep the "eyes of his heart" fixed on that goal, resisting temptation on the one hand and a life of ease on the other, until he achieved. The moment represented in Watt's picture of Sir Galahad is the moment when this purpose is realized. The Holy Grail is revealed to him in the luminous sky through a break in the trees. He dismounts from his white horse, and stands fascinated with the vision which lights up his face and armor.

Then Galahad on the sudden, and in a voice
Shrilling along the hall to Arthur, call'd
"But I, Sir Arthur, saw the Holy Grail,
I saw the Holy Grail and heard a cry—
'O Galahad, and O Galahad, follow me.'"

"Ah, Galahad, Galahad," said the King, "for such
As thou art is the vision, not for these."

NOTE: This picture may be secured from the Art Extension Press, Westport, Conn., 8x10 (plate size) for $.50.

PRAYER:

O thou who dost the vision send
And givest each his task,
And with the task sufficient strength,
Show us thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy
Our Father's work to do."

VOW OF CONSECRATION:

I will keep the fire of hope ever burning on the altar of my soul,
I will feed it by day and by night with the fuel of industry;
A great purpose is growing in the garden of my heart;
I will moisten its roots each morning with the water of a new resolve.
I will forego comfort and pleasures until this plant of my purpose bear fruit.
All will I sacrifice, life, time, happiness,
To realize in my life the purposes of God.
And so I will strive to grow toward God by looking to him for strength and seeking those experiences which will lead me in his way.

SCRIPTURE: Isaiah 6:1-9; John 15:16

January 28

THEME: *Finding God*

CALL TO WORSHIP: Psalm 42:1 and 2

HYMNS:

"I Need Thee Every Hour"
"O God, Thy World Is Sweet with Prayer"
"Light of the World, We Hail Thee"
"Holy, Holy, Holy"

HYMN ARRANGED WITH POEMS: "Holy Spirit, Truth Divine" might be used as prayer hymn, with reader giving the readings as a guide to meditation between stanzas.

Stanza 1: Holy Spirit, Truth divine,
Dawn upon this soul of mine;
Word of God, and inward Light,
Wake my spirit, clear my sight.

Reading: Open wide the window of our spirits, O Lord, and fill us full of light; open wide the door of our hearts that we may receive and entertain thee with all our powers of adoration.

Stanza 2: Holy Spirit, Love divine,
Glow within this heart of mine;
Kindle every high desire;
Perish self in thy pure fire.

Reading: I sought his love in sun and stars,
And where the wild seas roll,
And found it not. As mute I stood,
Fear overwhelmed my soul;
But when I gave to one in need,
I found the Lord of Love indeed.

Stanza 3: Holy Spirit, Power divine,
Fill and nerve this will of mine;
By thee may I strongly live,
Bravely bear, and nobly strive.

Reading: I sought his love in lore of books,
In charts of science' skill;
They left me orphaned as before—
His love eluded still;
Then in despair I breathed a prayer;
The Lord of Love was standing there!
—THOMAS CURTIS CLARK. Used by permission of the author.

Stanza 4: Holy Spirit, Joy divine,
Gladden thou this heart of mine;
In the desert ways I sing,
"Spring, O Well, forever spring."

SELECTION:

There is, then, a fountain of life, a central spring from which all the streams of life are fed. We have always wondered about life—what it is, whence it comes. It is, says the Psalmist, the current of the Divine. It flows through the forests and the meadows; it animates all living creatures, it rises to its new force from the fountain of its being. Our spirits are renewed when we open them to the quickening power of God. There is, then, a master light of all our seeing. Wherever we turn we are in the dark without God. All our knowledge is incomplete save as we see the morning of life and the reason of the World in God. He is the light beyond the sun, the glory beyond the stars.

"Our little systems have their day,
They have their day and cease to be,
They are but broken lights of thee
And thou, O Lord, art more than they."
—*Gaius Glenn Atkins*, from *Fellowship of Prayer*, 1933.

SCRIPTURE: Psalm 139:1-12, 23-24 (Moffat translation); Psalm 73:28

Blessed is the man who sees
The hand of God in clod and trees,
But blessed most the man who knows
That selfsame God within him glows.
—GASTON BURRIDGE

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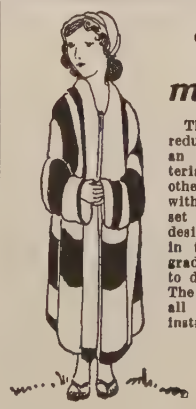

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Aims of Spiritual Living

(Continued from page 5)

meant the opening up of new and unsuspected springs of dynamic energy.

Isaiah 53 gives us a marvelous example of consecration. It presents an impressionist portrait of the ideal Servant of the Lord. He pours out his life to the utmost. At first despised, he at last receives the plaudits of the nations for whom he made the great sacrifice. God "divides him a portion with the great." When, in the course of the centuries, Jesus came as the supreme fulfillment of the prophet's expectation he, too, made absolute commitment the price of winning spiritual power. His follower must "deny himself, and take up his cross, and follow . . . Whosoever shall lose his life . . . shall find it."

Immutable, fixed, like all the laws of God, stands this condition of securing spiritual power—self-giving to the limit, without reserve and without stint. Is it strange that the average man shrinks back? As in worship we enter into the divine Presence, the question faces us all: "Am I willing to pay the price?" Pray God that the answer be, "Yes." For the consecrated life, and it alone, has power. It becomes a living testimony to the reality of the eternal. And it is able to influence others toward the good way.

Let us turn our thoughts, as we end these studies, from the Christmas records to the last words of Jesus to his followers. In them, too, we discover an undertone of triumphant power. "Tarry ye," the Master commanded, "until ye be clothed with power from on high." How strikingly these words accord with those spoken centuries before by one of the greatest of his forerunners, "They that wait upon the Lord shall renew their strength." God grant that to many of us, worshiping quietly in the "upper room," there may come that new accession of spiritual dynamic, born of conviction, faith, and consecration, which infallibly replaces the gloom of spiritual depression with a buoyant song of joyous victory.

Helping Individual Leaders

(Continued from page 9)

over these changes. Religion is being re-defined. Beliefs are being re-thought. Moral standards are being challenged. Social customs and practices are being abandoned. New industrial, economic, racial, and international issues are demanding solutions. These are the items which must enter into the teaching program of the Christian church. Many leaders feel quite incapable of dealing with them. It is here that they need assistance. Many ministers are taking seriously the opportunity and responsibility of aiding these teachers of the next generation to formulate fundamental positions with respect to issues, discover resources of solution, and work out practical solutions. In lectures, sermons, books, tracts, conferences, et cetera, these matters are being treated with the teaching staff particularly in mind. The minister is perhaps better able to give such assistance to teachers than any one else in the local situation. The thoroughly alert church leadership will canvass every opportunity to help individual workers.

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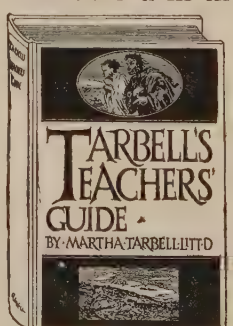

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Current Film Estimates

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Ace of Aces (Richard Dix) (RKO) Another war-horror picture about sculptor, hating to take life but shamed by sweetheart into entering air-service in Great War. Becomes one of the best killers. The girl, disillusioned by war, tries to bring him back to former ideals and finally succeeds.
For A: Fair *For Y:* Hardly *For C:* No

After Tonight (Constance Bennett, Gilbert Roland) (RKO) War-spy thriller, with incredibly clever heroine a Russian spy in love with Austrian officer. His task is to catch unknown operative whose intricate doings defeat Austrian efforts. Capture—disclosure—heavy struggle for hero—and Armistice saves the romance.
For A: Fair of kind *For Y:* Perhaps *For C:* No

Ann Vickers (Irene Dunne, Walter Huston) (RKO) Quite faithful filming of Sinclair Lewis' novel of career and illicit loves of social-worker heroine, against background of prison reform, harrowing at times. More restrained and less vigorous than the book. Well acted and well cast.
For A: Fair *For Y:* Unwholesome *For C:* No

Before Dawn (Stuart Erwin, Dorothy Wilson) (Radio) Gruesome Edgar Wallace murder-mystery, motivated by hidden fortune left by dead thief and guarded by his death mask. Clairvoyant power of heroine proves effective in solving mystery. Drama as a whole is slow moving and unreal.
For *A:* Mediocre *For Y:* Mediocre
For C: By no means

Bitter Sweet (English production) (U.A.) Noel Coward's wistful, graceful, old-fashioned romance of English heroine who revolts from marriage of parents' choice, elopes with musician-hero, suffers trials and poverty with him in Vienna—and his death brings bitter ending. Much charm despite inadequate acting and direction.
For A: **Notable of kind** *For Y:* **Good**
For C: Little interest

Bombshell (Jean Harlow, Lee Tracy) (MGM) Fast, hilarious, highly sophisticated farce, satirizing life of movie star of slight mentality. Her frantic press-agent aims to make "Lola" synonymy for glamour and seductiveness, and then marries her himself despite rivals. "Snappy" dialog, clever acting, amusing situations.
For A: Good of kind *For Y:* Doubtful
For C: No

Bowery, The (Wallace Beery, Jackie Cooper) (U.A.) Repeats "The Champ" with tough little boy idolizing tough big man. Some human appeal and pathos, but chiefly saloon brawls, fights, booze, and vulgarity, with J. L. Sullivan, Steve Brodie, and Carrie Nation lugged into cast. Overdone burlesque of Bowery life in the '90's.
For A: Hardly *For Y:* Perhaps *For C:* No

Brief Moment (Carole Lombard, Gene Raymond) (Columbia) Cabaret-singing heroine rejects devoted, unselfish protector to marry rich, worthless play-boy. Months of endless gayety, booze, and luxurious night-club life estrange faithful wife—when play-boy finally comes to his senses and wins back his wife.
For A: Mediocre *For Y:* Undesirable *For C:* No

Broadway to Hollywood (Alice Brady, Frank Morgan) (MGM) Well-acted, convincing picture of stage life in best vaudeville traditions, as lived by "the Hacketts"—father, mother, son, grandson—with the sentiment, joys and sorrows, struggles and triumps. Young wife's suicide and its causes quite unpleasant.
For A: ***Good*** *For Y:* Probably good
For C: Good unless too mature

Broadway Through a Keyhole (Constance Cummings, Paul Kelly) (U.A.) Highly spiced, cheaply sensational night-club stuff, with incredibly dangerous gangster turning incredibly benevolent and turning over heroine, whom he has raised to fame, to man she really loves. Much heavy villainy and much glory to the gangster.
For A: Depends on taste *For Y:* Unwholesome
For C: No

By Appointment Only (Lew Cody) (Invincible) Sentimental Cinderella theme seriously done. Famous heart specialist prefers charity patients to rich ones despite ambitious financee. His adopted daughter complicates things but logical ending is attained. Quite human and charming, but slow tempo and much dialog.
For A: ***Good*** *For Y:* ***Good*** *For C:* Fair

Charlie Chan's Greatest Case (Warner Oland) (Fox) Better than average murder mystery with Oland as the engaging Chinese detective of many adages. Dark murders in Hawaii cast suspicion on many, until Chan's cleverness pieces together evidence and reveals the criminal. Chief fault: too complex a plot.
For A: ***Good*** *For Y:* ***Good*** *For C:* Fair

Damaged Lives (Weldon Pictures, Prod. for A. S. H. A.) Effective dramatic presentation of social disease problem, sponsored by American Social Hygiene Association. Delicate theme handled with skill. Well produced, acted, and staged. Human and appealing story dealing with lives of two cultured young people.
For A: ***Worth seeing*** *For Y:* Probably good
For C: Beyond them

Devil's in Love, The (Loretta Young, Victor Jory) (Fox) Frail, incredible, romantic melodrama with meaningless title. Hero is noble doctor who escapes from African Foreign Legion fort, having been wrongly convicted of murder. Story obscure at times and far-fetched throughout. Unobjectionable, but ineffectual.
For A: Poor *For Y:* Worthless *For C:* No

Devil's Mate, The (Peggy Shannon, Preston Foster) (Monogram) Murderer, facing electric chair, is about to give name of accomplice when he is mysteriously killed by a poison dart. Unraveling of mystery provides novelty, suspense, and thrills, with natural acting.
For A: Fair *For Y:* Fair *For C:* Better not

Dinner at Eight (All Star cast) (MGM) Pretentious array of many stars in series of episodes connected only by liaisons and thread of plot. Some fine work by Dressler, Burke, Barrymores, Lowe, and Tracy, with obvious, sure-fire roles for Harlow and Beery. Social comedy of little significance or dramatic value.
For A: Fair *For Y:* Better not *For C:* No

Ever in My Heart (Barbara Stanwyck, Otto Kruger) (Warner) Bitter racial hatred at outbreak of war cruelly affects loyal German-American citizen and fine American wife. Crushed, defeated, he turns German spy, meets wife serving in canteen who bravely meets situation. Poignant drama, finely acted and produced, but psychology debatable.
For A: ***Fine of kind*** *For Y:* Very mature
For C: Too mature

Four Aces (Private Slack) More genuine, original war films, selected and pieced together with some skill to suggest continuous story of Great War, with Private Slack's heroic achievements. His own voice accompanies with sensible and straightforward comments. Grim, gruesome, and largely familiar stuff.
For A: Perhaps *For Y:* Harmless *For C:* Perhaps

I'm No Angel (Mae West, Cary Grant) (Paramount) Merely continuation of Mae West's money-making by husky-voiced dialog, raw suggestiveness, physiological invitation, and brazen vulgarianism. Thorough glorification of body over brain, with loud laugh at censorship, taste, common decency in film production.
For A: Depends on taste *For Y:* By no means
For C: No

Kennel Murder Case, The (William Powell, Mary Astor) (Warner) The Van Dine detective character smoothly played by Powell as Philo Vance has two crimes to solve in this absorbing murder mystery. Natural acting and clever plot, not too involved, differing somewhat from original story. Suspense well maintained.
For A: Good of kind *For Y:* ***Good***
For C: Perhaps

Life in the Raw (George O'Brien, Greta Nissen) (Fox) Another Zane Grey western, only semi-gangster atmosphere, about Easterner going west to run ranch under exciting difficulties. More or less healthy thrills, with sympathy rightly placed and honesty triumphant. Probably better than average western.
For A: Hardly *For Y:* Harmless *For C:* Perhaps

Mad Game, The (Spencer Tracy, Claire Trevor) (Fox) Sensational, lurid, improbable tale of all-powerful beer-baron a la Capone, jailed, while his rival turns kidnaper. Disguised by facial operation, hero is paroled to track down arch-kidnaper. Succeeds and dies. Low characters well acted. Sympathy entirely on side of law.
For A: Fair *For Y:* Perhaps *For C:* No

Meet the Baron (Jack Pearl, Jimmy Durante) (MGM) The "Baron Munchausen" makes visible his radio antics in feeble story of much nonsense, a little vulgarity, and some laughs over Durante's overacting, Zasu Pitts' intelligent play of imbecilic comedy, and a fine bit by Edna May Oliver. For those who laugh easily.
For A: Mediocre *For Y:* Probably amusing
For C: Not for them

My Woman (Helen Twelvetrees, Victor Jory) (Columbia) Ups and downs of man and wife in "big time" radio. Hero, a conceited know-it-all, is lifted to success by faithful wife, then, addled by success, drinks himself to failure. Forced and unnatural situations despite some good acting.
For A: Mediocre *For Y:* Poor *For C:* Worthless

Night Flight (The Barrymores, Helen Hayes, etc.) (MGM) Heavy, tragic, authentic picture, showing grim strain of twenty-four hours at central flying field for international airmail at Buenos Aires. Tense moments, exciting air dangers, but deficient in story material. Too little plot to occupy notably fine cast.
For A: Fair of kind *For Y:* Exciting
For C: Hardly

Police Call (Nick Stuart, Merna Kennedy) (Mayfair) Stupid "thriller" about prize-fight champion who wants to be an archaeologist, but trouble with racketeers sends him to scientific treasure-hunting in Guatemala and rather absurd love affair. Typical hash, made in a hurry, poorly acted, deceptively titled.
For A: Stupid *For Y:* Trash *For C:* No

Quatorze Juillet (Foreign cast) (Directed by Rene Clair) French dialogue film with slender plot, dealing with joys and sorrows of life in the Bohemian quarter of Paris. Keen wit and clever, inspired direction holds interest to the end. Particularly interesting to students of drama and the screen.
For A: Good of kind *For Y:* Perhaps *For C:* No

Saturday's Millions (Robert Young, Leila Hyams) (Universal) Routine football story, but with cynical hero who is utterly commercial in his attitude, disloyal to best college ideals, with booze and a mistress for his pastimes. He gamely gives his all to win but total effect of picture unsatisfying and unconvincing.
For A: Mediocre *For Y:* Mediocre *For C:* Hardly

Sleepless Nights (Stanley Lupino) (Remington Pictures) Light and inoffensive musical bedroom-farce, made in England. Chief interest is Lupino's clever performance, which includes some good dancing and singing. Story thin and monotonous, romantic complications caused by mistaking hero and heroine for newlyweds.
For A: Hardly *For Y:* Harmless
For C: No interest

S. O. S. Iceberg (Rod LaRocque and foreign cast) (Universal) Grim, vivid, somewhat depressing story of Arctic exploration, with some incredible heroics and strained probability. But notable for its extraordinary photography of frozen Greenland waste, life there, and with thrilling shots of icebergs from birth to brakeup.
For A: ***Fine of kind*** *For Y:* ***Very good***
For C: Probably good

Tarzen the Fearless (Buster Crabbe) (Principal) First four episodes of above-average serial of Tarzan', jungle encounter with heroine seeking lost fathers both of whom he rescues often. Some good photography, variety of action, much of Crabbe's physique, but mediocre acting and plot very long drawn out.
For A: Depends on taste *For Y:* ***Good***
For C: Good but exciting

Too Much Harmony (Bing Crosby, Jack Oakie) (Paramount) Thin, back-stage musical comedy, harmless but feeble fun, about producer who brings country talent to Broadway and falls in love with it to complicate matters seriously. Bing's crooning, Jack's crude clowning, endless chorus dancing, and elementary comedy.
For A: Mediocre *For Y:* Only fair
For C: Perhaps

Way to Love, The (Maurice Chevalier) (Paramount) Chevalier again at his best in mood of "Innocents of Paris." Projects his finest qualities, in fascinating array, as Francois, the singing yet serious lad with the one burning ambition to become a guide to Paris. Ann Dvorak seconds him most charmingly.
For A: ***Delightful*** *For Y:* ***Entertaining***
For C: ***Mostly good***

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

What's Happening in Religious Education

AN "Institute on the Church and Social Relations" was held at the Immanuel Congregational Church and the Hartford Seminary Foundation, Hartford, Connecticut, on Tuesday, October 17, under the auspices of the Connecticut Council of Churches and Religious Education and the Hartford Seminary Foundation. During the morning session, two addresses were heard: one by Governor William E. Sweet on "The Social Philosophy of the Roosevelt Administration," and the other by Dr. Edmund B. Chaffee on "The Relation of the Church to Social Reconstruction." The theme of the afternoon session was "Critical Social Problems in Connecticut," which was considered by five seminar groups on the following problems: "The Church and Leisure," "The Church, Economic and Industrial Relations," "The Church and Social Aspects of the Liquor Problem," "The Church and Child Welfare," "The Local Church and Its Community." The evening session was given over to a report of Resolutions and Findings Committee and an address on "The Church and Tomorrow" by Dr. Hornell Morris Hart.

THE Christian Youth Commission, of New Jersey, held a conference at Hightstown on September 16 and 17. This is a recently developed youth project in New Jersey. It is a state committee composed of one or two officially appointed representatives of the following state youth organizations: Baptist Young People's Federation, Christian Endeavor Union, Congregational-Christian Youth Cabinet, State Young People's Cabinet of the New Jersey Council of Religious Education, Epworth League and Young People's Work of the Newark and New Jersey Conferences, Luther League of New Jersey, State Older Boys' Council of the Y. M. C. A., Phalanx clubs of the Y. M. C. A., Afro-American Baptist Young People.

"The Christian Mission in the World Today" was the theme around which the thinking of these one hundred young people and their leaders centered. Guided by their chairman, Lester Whitfield, of Eatontown, the delegates pledged themselves to make definite studies of the present world situation as it affects their home communities, and to do their all to eradicate the ills of mankind. Rev. S. Franklin Mack was the general leader of the conference, and the other leaders were denominational or organizational state directors in New Jersey.

MRS. W. A. PONKEY, of Hayward, California, reports an interesting and suggestive parents' group program. About thirty young parents, one-third fathers, have been meeting one Sunday evening a month. A period of about forty minutes is given to the discussion of some practical problem such as those listed below. A social hour is also a feature. Questions which have aroused most interest are: "What and how shall I teach my child about God?"; "How shall I teach my child to pray?"; "Family worship"; "Best use of Sunday"; "How to teach fundamental virtues such as honesty"; "How can we cooperate with the Sunday school?"; "What shall we teach about death, future life, etc.?" One of the sources used by the group was the experimental discussion outline prepared by the Committee on Religious Education of Adults of the International Council, "Parents as Teachers of Christian Living."

THE Michigan State Convention was held in three regional sections of two days each, October 23-28, at Marshall, Saginaw, and Traverse City. One interesting feature is the fact that these conventions were in every sense a project of the "unified staff." This staff consists of the three state council staff members, the four employed denominational field workers, and Harry C. Munro of the International Council staff as consulting member. These eight persons were in all conventions carrying the major program responsibilities.

Another interesting feature was a "panel discussion" conducted by the unified staff in each convention. The plan followed was similar to that outlined in Dr. Vieth's article in the May, 1933, *Journal*. The question discussed was, "What changes occur in the church's program when Christian education actually becomes guidance in Christian living?" The staff discussed the question for an hour, followed by questions and discussion from the floor. So high was the interest that it was usually necessary to continue this general discussion for an additional hour. At one convention questions raised from the floor led to a second panel discussion the following day on "Christian Evangelism."

Mr. H. L. Pickerill, who recently became field director for the Disciples of Christ in Indiana and Michigan, served his first period as a member of the Michigan unified staff during these conventions.

THE United Brethren in Christ under the leadership of their director of adult work, Martin I. Webber, held a National Adult Convention at Dayton, Ohio, November 8-10. The program emphasized present-day needs and trends in the Christian education of adults. Prominent leaders, aside from those of the denomination itself, were Mrs. W. W. Charters, well-known adult and parent education specialist of Columbus, Ohio; Dr. Clyde A. Lynch, President of Lebanon Valley College; Dr. A. W. Beaven, President of the Federal Council of Churches of Christ in America and President of the Colgate-Rochester Divinity School; and Harry C. Munro, of the International Council staff. This convention is notable as an attempt to fix the attention of a whole denomination upon the strategic importance of adult education.

DIRECTORS of Christmas plays and pageants will be glad to learn that they may rent appropriate costumes for their productions from the Costume Department, Division of Plays and Costumes, Methodist Episcopal Church, 740 Rush Street, Chicago, Ill. Simple cotton costumes are 60 cents each; more elaborate ones are $1.00; and they can outfit a king or a wise man for $1.25.

THE readers of the *Journal* are already familiar with the motion picture studies recently carried on under the auspices of the Payne Fund. Following the research studies into the facts in regard to the movie situation, this same fund has fostered a further investigation along the line of moving picture appreciation. The results of this study are now at the place where the information will be made available to the people of the country through various channels including the churches, Y. M. C. A., Y. W. C. A., and so forth. On October 30, a significant gathering of representatives of these agencies was held in Washington to make further plans for using these materials and results throughout the country. Twenty-five persons were present, representing seventeen different organizations. Dr. P. R. Hayward of the International Council staff was a member of the group.

REV. MYRON T. HOPPER has recently been appointed as superintendent of young people's work for the United Christian Missionary Society. He succeeds Mr. T. T. Swearingen who has been carrying the double responsibility of young people's work and leadership training. Mr. Swearingen will now give all of his time to leadership training. Mr. Hopper began his new duties on November 15.

A NATION-WIDE education program for extending knowledge of the Report of the Laymen's Foreign Missions Inquiry in America's churches is now progressing under the direction of the National Committee for the Presentation of the Inquiry. The large interest exhibited throughout the country in the book, *Re-Thinking Missions*, which contained the report of the Inquiry, and the many questions and discussions called forth by the book, have resulted in the creation of this special National Committee to undertake an educational program of interpretation before church groups in major cities. The plan involves visits to nearly sixty cities in all sections of the country by the members of the Appraisal Commission who made the Inquiry and wrote the report. This series of meetings should not be confused with the other series of missionary conferences which are being conducted by the Foreign Missions Conference of North America this fall. Although the two series have been arranged in cooperation, their purposes differ in that the former is centered specifically about the interpretation of the Laymen's Foreign Missions Inquiry Report.

DR. WALTER S. ATHEARN recently terminated his services as president of Butler University, Indianapolis, a position which he has held since 1931. Dr. Athearn is well known for his pioneer leadership in the modern religious education movement and for his wide influence as dean of the School of Religious Education and Social Service of Boston University.

REPORTS have come in showing an interesting series of young people's conferences in the various states. For example, the Ohio Youth Conference was held at Youngstown with 400 delegates, the Indiana Conference at Winchester with over 1400 delegates, and the Iowa Youth Conference at Sigourney with 400 delegates.

IN the November issue of the *Journal*, the names of the first one hundred members of A Fellowship of Christian Workers were printed. The following are the names of additional members who joined before October 1:

Edgar A. Lowther, San Francisco, Calif.
Charles R. Orchard, San Anselmo, Calif.

Charlie L. Lewis, Kirkton, Ontario, Canada

Sam Sweet, Denver, Colo.

Paul H. Vieth, Hamden, Conn.

Blanche Carrier, Evanston, Ill.
Gloria Diener, Chicago, Ill.
Virgil Foster, Chicago, Ill.
Mrs. B. P. Heubner, Galesburg, Ill.
Helen F. Knapp, Chicago, Ill.
Lena Knapp, Chicago, Ill.
Mrs. Frank M. McKibben, Evanston, Ill.
Victor Edward Marriott, Chicago, Ill.
Otto Mayer, Chicago, Ill.
Jean I. Palmer, Princeton, Ill.
Charles N. Perrin, Chicago, Ill.
Violet Rush, Evanston, Ill.
Ellis L. Smith, Freeport, Ill.
Stewart D. White, Downers Grove, Ill.
B. F. Waas, Elgin, Ill.
B. D. Willetts, Prairie City, Ill.

William J. Sayers, Richmond, Ind.

J. B. Ackman, Oelwein, Iowa
Eva Callarman, Des Moines, Iowa
Ralph Hall Collis, Charles City, Iowa
Nelson Allen Price, Rockwell City, Iowa

Ralph L. Bowen, Springfield, Mass.
Charles A. Butts, Boston, Mass.
Nellie E. Friend, Melrose, Mass.
Victor A. Friend, Melrose, Mass.
M. Margaret Maclean, Roslindale, Mass.

Ione Catton, Lansing, Mich.
Robert M. Frehse, Detroit, Mich.
Edmund W. Halpenny, Lansing, Mich.

Herman J. Sweet, Minneapolis, Minn.

Mary A. White, Jackson, Miss.

Florence P. Carmichael, St. Louis, Mo.

Louise Triplett, Manchester, N. H.
Margaret Winchester, Manchester, N. H.

Arlo Ayres Brown, Madison, N. J.
Margaret C. Lippincott, Mount Holly, N. J.
W. Douglas Turner, Riverdale, N. J.

Dorothy C. Bader, Richmond Hill, N. Y.
Jessie Dell Crawford, New York, N. Y.
Harrison Elliott, New York, N. Y.
F. Loraine Miller, Tonawanda, N. Y.
Mary L. Noble, Buffalo, N. Y.
Benton S. Swartz, Buffalo, N. Y.
F. H. Willkens, Rochester, N. Y.

Mrs. G. A. McGregor, Fargo, N. D.

John Maxwell Adams, Columbus, Ohio
Eleanor M. Bauer, Madeira, Ohio
Lucy V. Bickel, Cincinnati, Ohio
Hermon Eldredge, Dayton, Ohio
Ruth Heinmiller, Cleveland, Ohio
Harriette V. Krick, Dayton, Ohio
Victor Obenhaus, Cleveland, Ohio

Alice J. Baker, Eugene, Ore.
Mrs. Douglas I. Bates, Portland, Ore.
Ruth Blandford, Portland, Ore.
David J. Clausen, Portland, Ore.
Ethel R. Decker, Portland, Ore.
Mrs. E. D. Geiger, Portland, Ore.
Ruth Gustafson, Portland, Ore.
Mary S. Hedrick, Portland, Ore.
Mrs. Guy N. Hickok, Portland, Ore.
Jean M. Johnson, Portland, Ore.
Alice Ropes Kellogg, Forest Grove, Ore.
Margaret H. McCormick, Portland, Ore.
Vivian Miller, Portland, Ore.
Mrs. C. A. Muir, Portland, Ore.
Mrs. E. S. Nash, Portland, Ore.
Mrs. Louis M. Parsons, Portland, Ore.
Helen Clifford Peters, Portland, Ore.
L. P. Putnam, Portland, Ore.
Evangeline Rafferty, Portland, Ore.
Mrs. V. L. Robison, Portland, Ore.
Mrs. F. Sidesinger, Portland, Ore.
W. L. Van Nuys, Portland, Ore.
Mary P. Wakefield, Portland, Ore.
Ruth Winchell, Portland, Ore.

Margaret Allshouse, Avonmore, Pa.
F. T. Anderson, Easton, Pa.
J. S. Armentrout, Philadelphia, Pa.
C. W. Christy, Renton, Pa.
Margaret M. Clemens, Philadelphia, Pa.
Beatrice P. Cornforth, Brentwood, Pa.
Frances A. Dougall, Pittsburgh, Pa.
Mrs. H. D. Ege, Wilkinsburg, Pa.
George D. Fink, Jeannette, Pa.
Luella McKenry Fritz, Sewickley, Pa.
Walter W. Haller, Pittsburgh, Pa.
Rita Harley, East Greenville, Pa.
C. A. Hauser, Philadelphia, Pa.
Paul J. Hoh, Philadelphia, Pa.
Richard Hoiland, Philadelphia, Pa.
Mrs. Earl Lohr, Wilkinsburg, Pa.
Theodore Miner, Saltsburg, Pa.
Mrs. W. L. Moser, Pittsburgh, Pa.
Roy E. Myers, Jeannette, Pa.
Arlene Phillippi, Graceton, Pa.
Mrs. E. J. Presby, New Kensington, Pa.
Mrs. Charles Reynolds, Ernest, Pa.
Bruce E. Robinson, Harrisburg, Pa.
G. L. Schaller, Harrisburg, Pa.
Margaret B. Scott, Philadelphia, Pa.
R. H. Shirley, Norristown, Pa.
Meade M. Snyder, Braddock, Pa.
Mrs. G. A. Teske, Larimer, Pa.
Harry Viehman, Pittsburgh, Pa.
Florence Wallace, Indiana, Pa.
H. W. Webner, Port Royal, Pa.
Fred D. Wentzel, Philadelphia, Pa.
Charles F. Wharen, White Haven, Pa.
Elizabeth S. Whitehouse, Lansdowne, Pa.
Mrs. John Wiggins, Indiana, Pa.
Ruth Winters, Pittsburgh, Pa.

A. R. Eschliman, Freeman, S. D.

Robbie Trent, Nashville, Tenn.

Louise Stuart Roe, Austin, Texas

Willard H. Blaisdell, Fairfax, Vt.
Rachel Comstock, Chelsea, Vt.
Esther May Daniels, Cuttingsville, Vt.
Mrs. Percival Hewitt, Waitsfield, Vt.
Miss A. V. McClelland, Emsworth, Vt.
E. Estella Pman, Manchester Center, Vt.
Marion Faye Stickney, Barre, Vt.
Mabel I. Witt, Orleans, Vt.

Lillian W. Curtis, Richmond, Va.

F. E. Brininstool, Charleston, W. Va.

Melvin A. Simonsen, Milwaukee, Wis.
O. Sivertsen, Juda, Wis.

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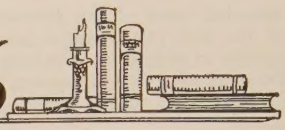

Our Movie Made Children. By Henry James Forman. New York, The Macmillan Company, 1933. 288 p. Price, $2.50.

How excellent it would be if it were possible to write in one paragraph, which everyone would read, the findings reported in this book. The unfortunate fact is that even though the book is available to nearly all, through purchase or library loan, many will ignore it, and the movies will go on doing them or their children as much harm as before.

This book is a popular report of many research studies into the physical, mental, and moral effects of movies, especially upon children and young people. The studies were carried on at the request of the Motion Picture Research Council under the support of the Payne Fund. Dr. W. W. Charters, Director of Educational Research of Ohio State University, was chairman of the committee that made the plans for the studies. The committee was made up of research specialists.

The value of the studies lies in the definite facts which they present. This review can do no more than suggest a summary of Dr. Forman's concluding summary of his summary of the studies!

Motion pictures have become a new educational institution, as indicated by the fact that they touch on an average of 77,000,000 persons weekly in the United States, and this is a conservative estimate. Of these, 28,000,000 are minors, and 11,000,000 are thirteen years of age and under.

An examination of 1,500 feature pictures revealed the fact that "the average is heavily weighted with sex and crime." For example, of 500 pictures, thirty-six per cent dealt with crime or violence. Sex also has a large place, and thus life on the screen is distorted from reality.

If children only would not remember what they see, the case would not be so bad, but they do remember. The youngest children remember fifty-two per cent as much as do their parents, and the average retention for all children studied is seventy per cent. After a period of a month or so, many children remember even more!

Movies affect the sleep of children. By a delicate mechanism, it was found that movies, on the average, increase the restlessness of boys twenty-six per cent and of girls fourteen per cent. In some cases the effects lasted for four or five nights. In this connection it might be said that the emotional reaction of adolescents is twice that of adults, and that of young children three times that of adults. Some illustrations given show vividly how terrible the influence of horror pictures may be upon the mind of a child.

Movies seem to have had a direct influence in developing some of our young criminals and some of the inmates of institutions for delinquents. Several specific cases are reported of boys who were stimulated by crime movies to commit crime for the sake of riches which the movies suggest to be so desirable. Then it was the movies that showed these potential criminals the details of how to commit crime and the methods of "getting away with it." At least these are the reports of some criminals who had been caught. Also, some delinquent girls and boys reported that the movies ranked high in influencing them in the direction of sexual immorality. To read their reports may be revolting, but when we read that some boys deliberately used the movies to excite their girls into submissiveness, it seems as if even the most indifferent parents would begin to think regarding the possible influence of the movies on their own children. Even though many movie-going children never actually commit overt crime, what must some pictures do to their minds? Jesus seemed to think that a person's thoughts are important.

These are by no means all the facts, and they cannot give a complete or satisfactory impression of the report. That there are wholesome pictures being shown is gratefully recognized. Dr. Forman and the investigators realize the tremendous possibilities for good that the motion picture industry holds.

The answer to the problems is not to crush the industry altogether—an impossibility, even if thought of. Much can be done by parents and teachers. No doubt some things will have to be done by law to protect those children whose parents are so lacking in concern or ability that they will do nothing.

After all, the findings of these studies indicate nothing that common sense would not expect, except that the situation is made concrete. It is hoped that pastors and church school leaders will get the facts and then appeal to the common sense of adults, young people, and children to use discretion.

—F. L. K.

A New Feature

Each month the Journal will carry on this page an extensive review of one outstanding book which has significance for the field of religious education. For this issue the Board of Editors has selected "Movie Made Children," which is the report of the studies carried on at the request of the Motion Picture Research Council under the support of the Payne Fund. Parents, as well as all those who are interested in the education of children, should give careful consideration to this book.

Three Years Old. By Frances W. Danielson and Jessie E. Moore. Boston, The Pilgrim Press, 1933. 214 p. Price $1.50

In this comprehensive volume there has been brought together the results of experimentation and experience over a long period of time, with a number of groups of very little children in the church. It is not, in any formal sense, a "course of study" but, rather, it is a book of suggestions to those who would lead the youngest members of the church family in happy experiences of fellowship and worship.

The material is divided into four sections. First, a section addressed to those who use the book, suggesting what they may expect to find in the way of skills, vocabulary, social adjustments, interests, in dealing with three-year-old children. Then there is a section on children's activities and experiences, containing a great deal of very concrete material regarding play with blocks, play with toys, experiences with nature, conversation, social play, and so on. The third section is a collection of very simple stories which may be used with these little children. There are fifty-one of these stories, giving an ample supply to the leader or mother from which to select on many occasions. The last section contains a group of songs which may be sung to the children or by the children, if they choose to join in.

The material in this book may be used in the home or in the church school. The mother whose child does not go to church school will find it a valuable source of suggestions for stimulating activities with her little child. Accompanying the book is a series of folders containing pictures and stories. If it is used in church school situations, these stories may be taken home for the mother to use during the week.

This material will be a very real contribution to the literature in the field of the nursery department of the church school.

—M. A. J.

Difficulties In Religious Thinking. By Frank Glenn Lankard. New York. The Abingdon Press, 1933. 271 p. Price $2.00.

Dr. Lankard is dean of Brothers College of Drew University and has had a long and varied experience in dealing with young people. He is amply fitted to write a book on difficulties in religious thinking.

This book deals in a readable and interesting way with twelve major aspects in modern religious thought. It is open-minded, fair, and constructive. Although it is largely designed as a reading book and as a guide to personal study, yet it could be successfully used as a textbook in a discussion course. The major phases of each chapter are clarified by the use of sub-titles. Varied points of view under each issue are set forth so clearly that they should greatly stimulate group discussion. It is a book that not only pastors and teachers and leaders in the church should read, but also one that young people and their parents should possess.

—R. A. B.

Ventures In Simpler Living. By D. J. Fleming. New York, The International Missionary Council, 1933. 169 p. Price $1.00.

Underprivileged people in many parts of the world are revolting against extreme differences in planes of living. What is one to do beyond sympathize with them? As one answer, Professor Fleming suggests that while the great movement for social reconstruction is under way we ought also to stimulate social progress in the everyday experiences of individuals and small groups. Keep your eye on the problem of establishing a Christian plane of living! The author reports, in the main, experiments along this line in the mission lands of the East. But the problem is world wide; illustrations from the East have their parallel in the West, and basic principles are valid regardless of location.

With a scientific attitude of mind, the author first makes some helpful distinctions relating to standards, planes, and costs of living; all of these are inter-related and the problem of comparing standards of living well nigh defies solution.

He finds that various motives operate in different individuals to make them venture in simpler living and that motives are often mixed. Albert Schweitzer was led toward his work in Africa because of his spontaneous response to human need and suffering. A conviction grows upon another that his spending habits have tremendous social implications, and he seeks release from his slavery to things, identifies himself in interest with the underprivileged, and does his special work to bring in the reign of justice. Still another person sees especially the weak-

ness of mere self-restraint and loses himself in organized social movements for the redemption of society.

The very nature of our Christian religion impels toward adventures in simpler living. "When God's will for his human family is being thwarted by excessive inequalities in planes of living, the occasion for creative reconstruction arises in order that spiritual life may be liberated on our planet" (p. 44).

Finally, it is the desire for professional efficiency which prompts the adoption of simpler ways of living and ways of making closer contacts with the people.

Then follows a discussion of inadequate planes of living, intermediate planes of living, and the plane of luxury. The first includes the poverty level, the subsistence plane, and the present-day average income which in most countries is below an adequate living wage. Intermediate planes of living are discussed as "justifiable departures from basal average income." The dangers which come with the luxury plane are pointed out, and ventures at this higher level are discussed.

The book is replete with references to individual and group experiments in simpler living, and with stimulating suggestions and guides to the reader in taking his own stand on the problems with which the author confronts him. One is not urged to withdraw from the world of affairs, but to realize that our personal consumption does matter and that sometimes the larger social issues of the day may be dealt with most effectively by not neglecting to face squarely the more limited issues which are here and now "within the power of individuals and small groups."

—O. M.

Planning for Children in the Local Church. By Hazel A. Lewis. St. Louis, The Bethany Press, 1933. 90 p. Price 30 cents.

This little volume has been prepared especially for the use of leaders of children in small churches or those who have not had previous leadership training. It is written in a straight-forward fashion with ample illustrations and suggestions for helpful activities in which the learning teacher may engage to improve her efficiency. The simplicity and brevity of the book make it especially useful to those workers with children, whose time and experience are limited and who want something practical which will help them "get started" in the actual work which they are doing with children in a local church. We expect the book to have a wide usefulness.

—M. A. J.

Theater and School. By Samuel J. Hume and Lois Foster. New York, Samuel French, 1932. 417 p. Price $3.50.

A handbook on the art, craft, and pedagogy of the theater in relation to the school. This book, although intended for the school, contains a wealth of guidance material on dramatic technic and details of dramatic production which should be of value to any worker in religious drama. It deals with such problems as the school theater, production director, staff and committees, selection and production of plays, stage construction, stage setting, lighting and color, stage decoration, stage costume, stage make-up. The glossary contains detailed descriptions of elements and devices in stage settings, properties, fabric, and so on, referred to in the text. The appendices contain exercises for drama students, a bibliography of reference materials, and lists of plays for use in junior colleges, high schools, and junior high schools.

For Sinners Only. By A. J. Russell. New York, Harper & Brothers, 1932. 293 p.

This is an interesting, as well as informational, book on the Oxford Group Movement. The author, editor of a London newspaper, first became interested in the movement as "news" but his investigations led him to an understanding of and appreciation for the movement and its leaders which has enabled him to write of it with sympathy and authority.

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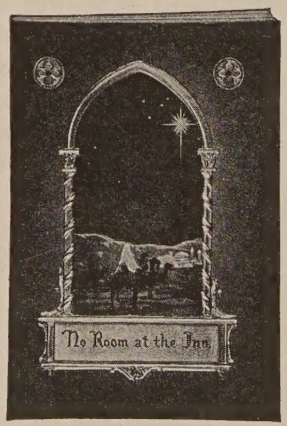

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January in the Beginners' Department

(Continued from page 26)

Fifth Sunday

There were two birthdays to be celebrated. Jimmy had been anxiously awaiting the happy event.

After the fellowship period there was conversation about the care of babies. One said, "I wash my baby and put clothes on her," another, "I wash my baby with cold cream," Still another child told how he played with his teddy bear. This led to conversation about fathers and what they do for the babies in the home. "They earn money to buy clothes for the baby." Imaginary babies were rocked and put to sleep and very quietly the children came close to the teacher for the story, "The Baby Moses."[3] We were sure the mother and father thanked the heavenly Father for helping them care for the baby and Jean voiced her own prayer, "thank you."

The children talked about how they could help take care of themselves. Sonny washed himself, Jane dressed herself, others, of course, were then ready to tell what they did to help. They talked about crossing the street carefully, watching both ways to see that no car is coming. This was followed by a prayer of thanks for fathers and mothers who help take care of us. Before dismissal the children wanted to sing, "Jesus Loves Me" and "A Child's Day."

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[1]Elizabeth McE. Shields, *Worship and Conduct Songs*. Richmond, Va., Presbyterian Committee of Publication, 1929.
[2]*Beginners' Quarterly for the Teacher*, Part 1, Philadelphia, Judson Press.
[3]*Beginners' Quarterly for the Teacher*, Departmental Graded, January, 1933. Philadelphia, Westminster Press.
[4]*Ibid*, Picture Set.
[5]Aurora Medford Shumate, *Songs for the Pre-School Age for Use in Sunday School, Home, and Kindergarten*, Nashville, Tenn., Baptist Sunday School Board.
[6]Patty Hill Smith, *Song Stories for the Kindergarten*.
[7]Eva March Tappan, *The Children's Hour*, "God Is Love." Boston, Houghton, Mifflin, 1929.
[8]Danielson and Conant, *Songs for Little People*. Boston, Pilgrim Press, 1915.

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